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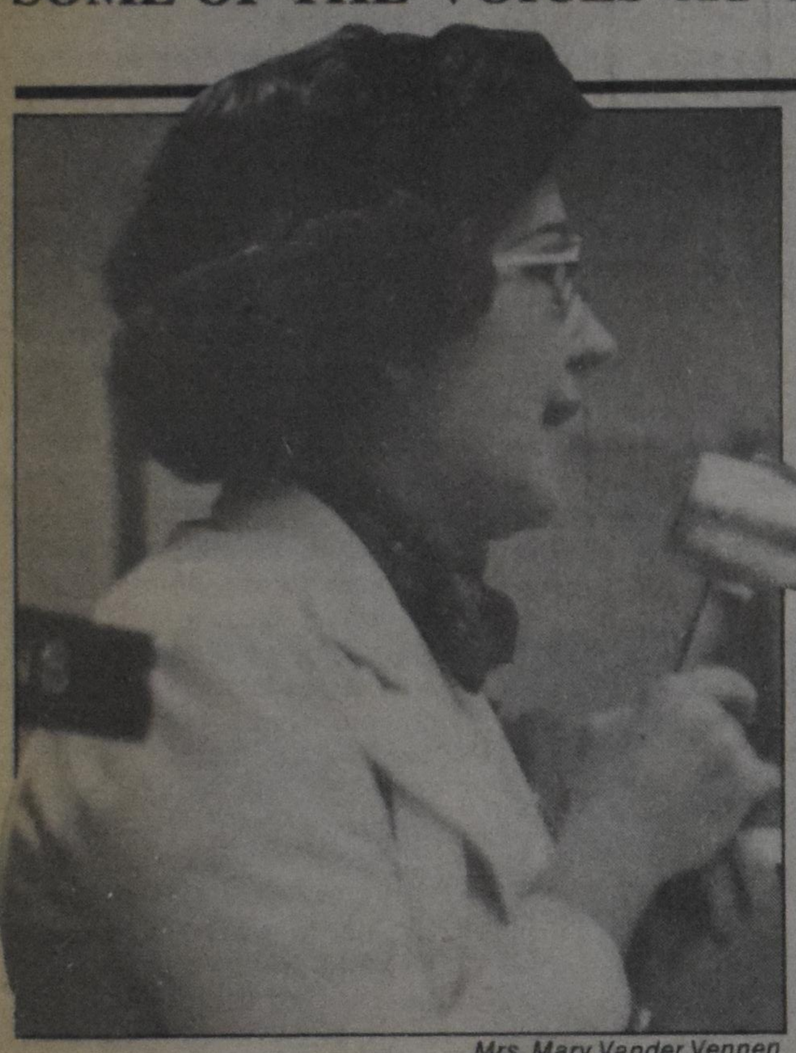
# Calvinist Contact

36th YEAR OF PUBLICATION, No. 1799 JULY 3, 1981


## SOME OF THE VOICES AT THE SYNOD OF THE CHRISTIAN REFORMED CHURCH



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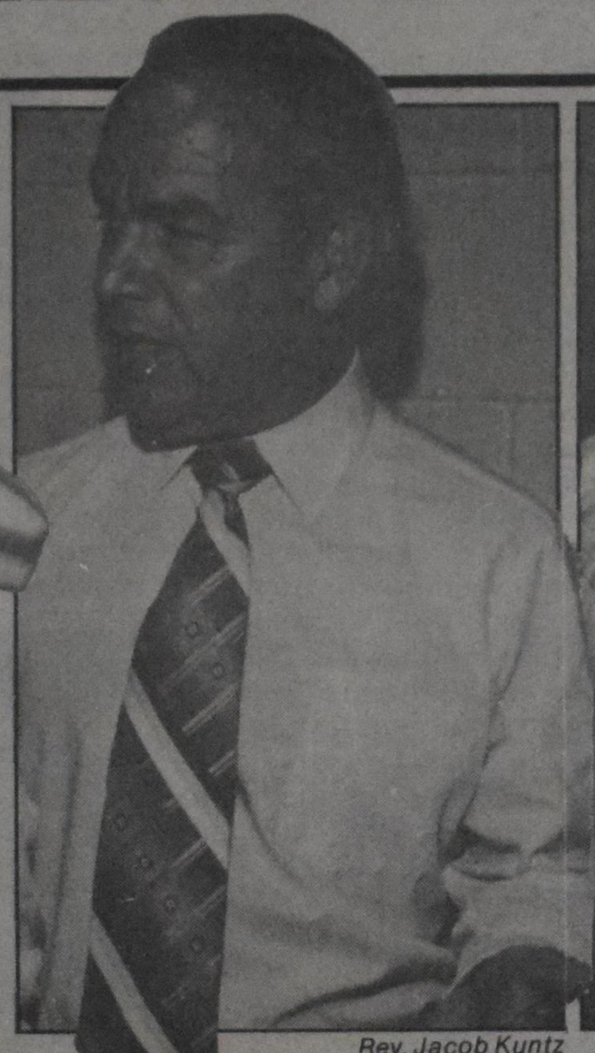

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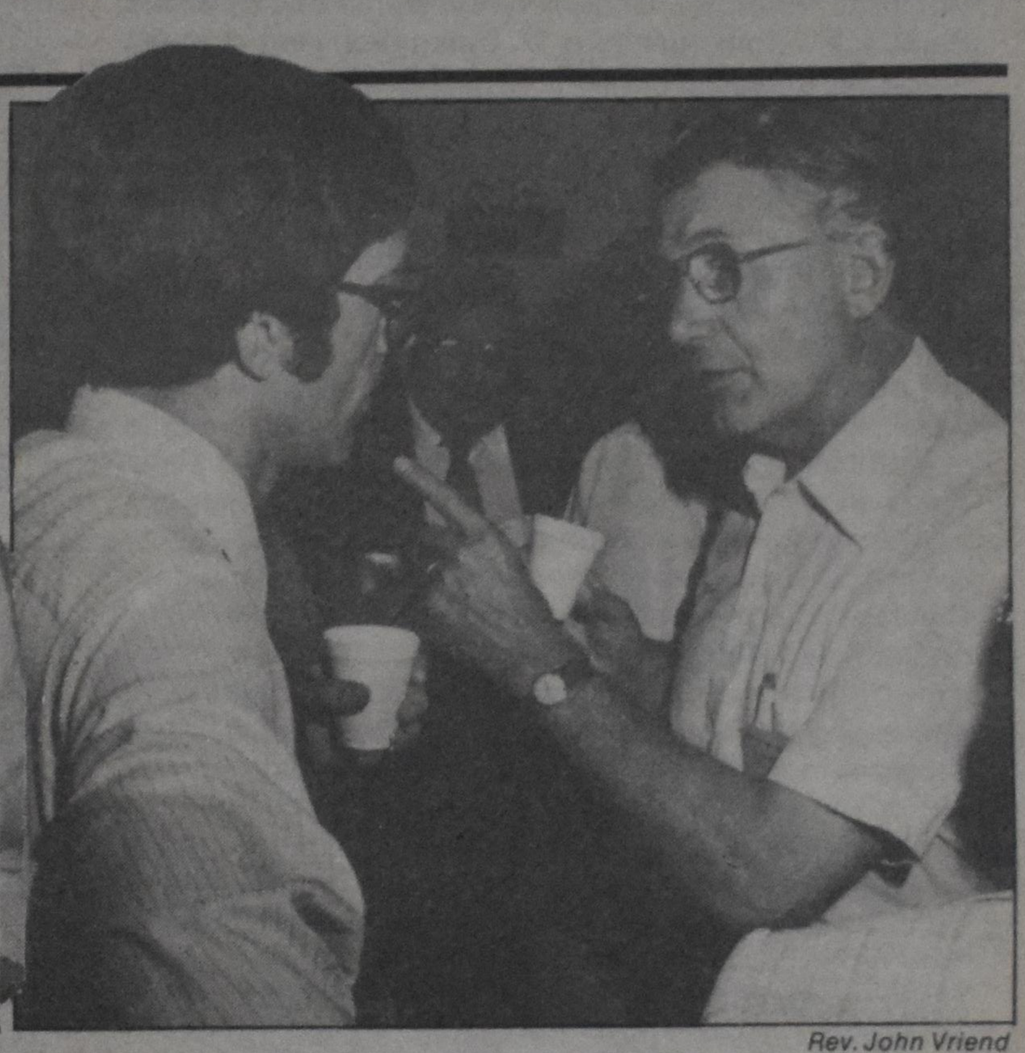


Rev. John Vriend

# SYNOD IN BRIEF

## Was Adam real? A candidate wonders

**3** A candidate for the ministry in the Christian Reformed Church was not allowed to become a minister because of his views of Genesis 1-3 and its connection to Romans 5 (the old and new Adam). Clayton Libolt had been born and raised in Lynden, Washington and was a member of the Christian Reformed Church all his life. He attended Calvin College and Seminary, then went to the University of Michigan to receive his MA degree. He is currently working on his Ph.D. He was referred to as an Old Testament scholar. After synod interviewed him for a considerable amount of time, he was denied admission into the ministry of the CRC.

## Women must wait to become deacons

**5** Synod of the Christian Reformed Church has declared that the 1978 decision to allow women to become deacons will be put on the shelf for two more years. The church is not ready yet for the ordination of women deacons, synod said, so it appointed another study committee to look at the issue, this time from the point of view of "headship." If man is the head of women, then what implications are there for both the church and society? It will be that committee's task to come up with conclusions. They will present their report in 1983. Meanwhile, there is peace and unity within the church.

## Quebec outreach would please John Calvin

**6** John Calvin would jump for joy if he heard about the move by the Christian Reformed Church to endorse theological training for students in Quebec City. That statement was made by a synodical delegate during a discussion on the support for Rev. Martin Geleynse who will become co-ordinator of the Faculte Libre de Theologie, a Reformed training centre for young Quebecois. Rev. Geleynse begins his full-time work in September.

***Synod stories by Keith Knight/Synod photos by Edwin de Jong***

## Synod backs Calvin Theological Seminary

**7** Accusations by a group of people from northern Iowa were hurled against Calvin Theological Seminary in recent months. Those accusations centred around the seminary's "reformedness." An alternative seminary is being created in Iowa and is tentatively called Mid-America Reformed Seminary (MARS). Synod neither endorsed nor condemned the proposed seminary but it did reinforce the understanding that Calvin Seminary is the official CRC seminary and that the entire denomination ought to support it. Graduates from other seminaries (such as Fuller, Westminster, Reformed) must spend one year at Calvin Seminary before they are admitted to the ministry. Such will also be the case for MARS.

## Ministers who change jobs may lose status

**9** Dr. Gerald Van Groningen became president of Trinity Christian College in Chicago a few months ago. Synod declared that a college presidency is not an ecclesiastical position. Dr. Van Groningen must now choose between remaining a minister or taking up the presidency of Trinity College. Synod's decision also has repercussions with other ministers who leave the pulpit for administrative jobs.

## Ministers' salaries up slightly

**9** The absolute minimum which a church can pay their ministers is $15,000 per year. Yet, 146 churches within the CRC still pay their ministers less than that. Ministers also receive $2,000 per year travel allowance, $100 per year of service, and a child allowance of $500 per child. The minimum salary is the same for a minister in downtown Vancouver as it is for Doon, Iowa. Those cost of living factors must be taken into consideration by local congregations.

## Close ties kept with Gereformeerde Kerk

**10** The Christian Reformed Church has chosen to spend the next two years in close dialogue with the Gereformeerde Kerken in Nederland rather than to break ecclesiastical ties with the mother church in Holland. The issue is the GKN's pastoral stand on homosexuality and a study committee report on the authority of Scriptures. The CRC Interchurch Relations Committee has committed itself to dialogue and discussion on these major issues. At synod, two representatives of the GKN addressed the delegates on these issues.

# Synod '81

## Synod exercises discipline

It would be difficult to use one word to describe the Christian Reformed Church synod which met in Grand Rapids, MI, from June 9 to 17. Delegates were at times tough, at times pastoral, often inexperienced, always concerned.

Unlike the storms which brewed overhead in the hot, humid weather, there seemed to be a tidal wave of peace within the air-conditioned facilities of the Fine Arts Center at Calvin College.

About three-quarters of the delegates to synod were there for the first time . . . and that inexperience showed through repeatedly in the manner in which various reports were presented. And yet it was an amiable synod. The spirit was always good, never strained. Delegates were often hushed under the weight of serious matters which they were discussing.

They agonized over the interview with Candidate Clayton Libolt, a candidate for the ministry whose views on Genesis 1 - 3 and on Romans 5 (the old and new Adam) were by no means traditional views. The delegates were impressed by his scholarly manner but they stood firm in denying him the right to enter the ministry in the Christian Reformed Church. It was church discipline in its most visible form.

Many delegates were bent on getting tough with the Gereformeerde Kerken in Nederland. Some of them reportedly came to synod determined to take tough action against the GKN. Dialogue with representatives of the GKN caused most delegates to ease off and to continue official dialogue between the CRC and GKN.

The discussion on women deacons swayed back and forth. All of the options were discussed. There were delegates who were ready to let the local congregation decide the matter for themselves. There were those who wanted women banned from all offices forever. There were those ready to approve changes in the Church Order which would have immediately opened the office of deacon to women. Most of the delegates chose wisdom over emotion and decided to postpone the implementation of Synod 1978's decision to allow women to become deacons. Each synod since 1978 has said "not yet" to women. This year's synod postponed that action for two more years until 1983.

Synod was tough in dealing with ministers who leave the pastorate to take up administrative positions such as college presidencies. If a minister wants to become a college president then he must give up his ministerial status, synod said. It acted concretely in the case of Dr. Gerald Van Groningen, newly appointed president of Trinity Christian College in Chicago.

Synod was overjoyed in the appointment of Rev. Martin Geleynse as coordinator of the new French-language theological school in Quebec City. Synod also warmly welcomed hosts of world and home missionaries, chaplains, fraternal delegates and candidates for the ministry.

Synod laughed at the jokes of Rev. Donald Negen, the wit of Klaas Terpstra, and the delegates who swallowed the microphones. It sympathized with those who lost loved ones during the sessions of synod and rejoiced in the birth of a grandson.

Moods were mixed. Personalities differed. It was a reflection of the Christian Reformed Church as a denomination as much as it was a reflection of each and every local congregation. It was the Spirit at work.

Keith Knight

## ANALYSIS: The role of the deacon and the place of women

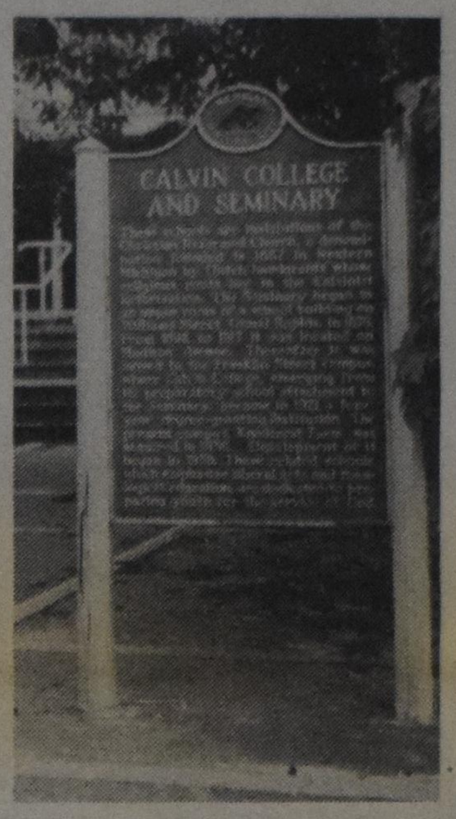
The most significant decision by synod of the Christian Reformed Church which has a direct impact upon the local congregation (aside from the routine approval of the quota), is its decision on women as deacons.

Synod decided to wait until at least 1983 before women may become deacons again. Synod 1978 made the landmark decision by declaring *"that consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders."* It listed three grounds (reasons) for this decision. *"There is some evidence in the Bible for opening the office of deacon to women. At least two passages in the New Testament (Romans 16:1 and I Timothy 3:11) indicate that women may serve as deacons (deaconesses). The headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service. There is historical precedent for this in the Reformed tradition (Calvin's Institutes)."*

Based on that 1978 decision, about 50 churches immediately ordained women as deacons. Most of those women deacons are currently finishing up their terms.

It was a hot issue at that synod. There was a heated debate and there were eloquent speeches both for and against women as deacons. The following year, despite pleas to overturn the decision of Synod 1978, synod simply said that churches had to "delay implementation" (wait) until another study committee came with its recommendations to Synod 1981.

This year's synod said, in effect, wait for two more years to implement that action of Synod 1978. So the decision of Synod 1978 still stands: Women may become ordained deacons, "provided that their work is distinguished from that of the elders."




A new committee to study the matter of headship (the relationship between man and woman, husband and wife) will come up with its recommendations in 1983. However, synod already declared in 1978 that "the headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service."

Such a statement poses a problem to the church. That statement back in 1978 says that the office of deacon is not one of leadership within the church but is one of "assistance and service." Such a role was soundly rejected by this year's synod.

The church, perhaps unwittingly, is trying to reduce the role of the deacon to mere assistance and service and only then, once it has been removed far enough away from consistory, will women be allowed to become deacons. That decision of synod in 1978 reduced the role of deacon and then declared that women may become deacons.

The newly appointed study committee on headship will have to deal with that question very seriously.

## Door to office opens wider

Having attended the past five synods since 1977 (the first two as delegate), it is interesting to follow the changing attitudes towards such issues as women in office.

The opposition to women as deacons seems to be lessening from year to year. 1979 was the year of reaction. Classes sent their greatest orators to express their views on women deacons. In the progressing years since then, the opposition to women deacons has decreased. The question for delegates at this year's synod seemed to be: How long and at what cost?

Those who are for women deacons want no part of it if it means that the deaconate is reduced to social service and removed from consistory. Maintaining the office of elder and deacon is more important than eliminating the deaconate from consistory to allow for women deacons.

The role of the deacon is becoming a major issue. American delegates have very little problem with reducing the office of deacon, simply because that office has already lost much of its meaning in American churches.

American deacons are not involved in consistorial matters and in church "leadership" as their Canadian counterparts are. The American deaconate is very much one of "assistance and service" . . . assistance and service to the consistory (elders and minister).

Canadian delegates to this year's synod were appalled at the minimal roles which deacons play south of the border.

This north-south clash will have to be dealt with in a future synod because it is the very essence of the issue of women as deacons. The Canadian views a deacon as an integral part of consistory. The American views a deacon in much the same way as we view the Committee of Administration.

Once the matter of office is resolved it will be only a matter of time before women enter the door to the office of deacon. There seems to be less and less opposition to the recognition of women's gifts as an office-bearer. It might be ten years away, perhaps five, perhaps twenty. It will come naturally in much the same way that a woman's right to vote came into the denomination.

This is not a hope or a dream but it seems inevitable. The mood within the Christian Reformed Church is changing. There is a move towards the recognition of the talents of all members within a congregation. Young and old, boys and girls, men and women are all being used to carry out an effective ministry in the church.

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# Synod '81

## De Kruyter presided over synod

The 1981 Synod elected Rev. John De Kruyter, pastor of the Calvin Christian Reformed Church in Oak Lawn, Illinois, as president. De Kruyter is a 1947 graduate of Calvin Seminary who has previously served congregations in Rusk, Michigan (1947-1950); Chicago, Illinois (1950-1954); Holland, Michigan (1954-1960); Pella, Iowa (1960-1964); and Grand Rapids, Michigan (1964-1975). He was elected twice before to synodical offices. At the 1968 Synod he was second clerk of the synod, and in 1973 he was named first clerk.

The pastor of Alpine Avenue Christian Reformed Church, the convening congregation for this synod, was elected vice-president of the assembly. Rev. John Bergsma, 50, is a 1955 graduate of Calvin Seminary. He was ordained in 1955 and has served congregations in Volga, South Dakota (1955-1960) and East Saugatuck, Michigan (1960-1966). Rev. Bergsma is married, the father of four children, and has served the Christian Reformed Church as ministerial advisor to the Christian Reformed World Relief Committee. He also served four years as president of the Young Calvinist Federation (1975-1979).

Elected first clerk of the synod was Rev. Milton Doornbos, pastor of the Ridgewood Christian Reformed Church in Jenison, Michigan. Rev. Doornbos is serving his fourth congregation but fifth "charge." From 1956 to 1966 he was pastor of the Calvin Christian Reformed Church in Rock Valley, Iowa; thereafter he served congregations in Hudsonville, Michigan (1960-1969) and Grand Rapids, Michigan (1969-1974). From 1974 to 1978 Rev. Doornbos was the Coordinator of Congregational Evangelism Training serving with the Board of Home Missions. At age 51, Doornbos is married, father of five children, and currently is active as a member of the denomination's Board of Home Missions.

Rev. Martin Geleynse resumed his position on the synodical rostrum as second clerk. Twice before Geleynse has served as clerk, most recently in 1980. He began his ministerial career in The Netherlands, serving as pastor to two congregations and as chaplain in the Dutch Army before immigrating to Canada and becoming pastor in Medicine Hat, Alberta (1960-1964). From 1964 to 1971, Geleynse served the Maranatha Christian Reformed Church in St. Catharines, Ontario, after which he spent two years in graduate study at Calvin Seminary (1971-1973). For one year (1973-1974) he was the Coordinator of Field Education for Calvin Seminary. He then accepted the call to become pastor to the only North American CRC whose ministry is within a French-speaking community: Montreal, Quebec. Geleynse is 56 years old, married, and the father of nine children.

## Candidate questions Genesis: denied admission to ministry

For the first time in many, many years, a candidate for the ministry was denied admission into the ministry of the Christian Reformed Church, because of his belief of the event character of Genesis 1-3.

Clayton Libolt is a 34-year-old Old Testament Scholar who graduated from Calvin College and Seminary a few years ago and who pursued his MA degree at the University of Michigan and was working on his doctorate.

Mr. Libolt had been recommended by the faculty of Calvin Seminary and by the board of trustees of Calvin College and Seminary.

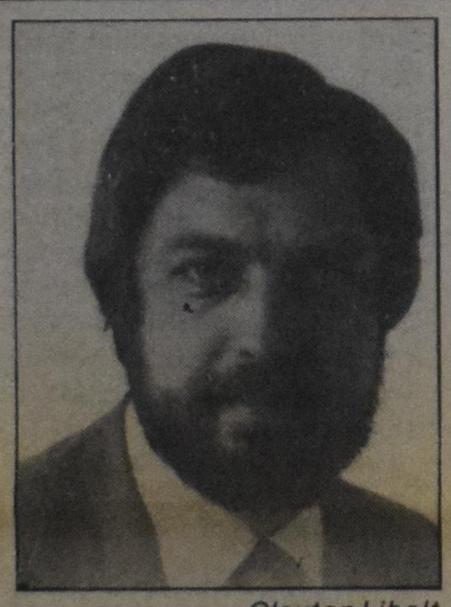
When his name came up for approval at synod's advisory committee, that committee chose to interview him. Six of the 13 members of that committee were unhappy with what they had heard. The remaining seven, a majority of one, recommended that synod approve Libolt's candidacy only after interviewing him on the floor of synod. The committee itself was united on only the second part of that recommendation: that Mr. Libolt should be interviewed by the full synod.

What followed was a difficult few hours for both delegates and the candidate as he was systematically questioned about his views of Scripture, especially his views on Genesis 1-3.

At 4 p.m., Mr. Libolt sat down before the 156 delegates. For a half hour, he answered prepared questions put to him by Rev John Vriend, a member of the advisory committee where Libolt had earlier appeared.

Then the floor was opened to questions from all delegates. For an hour-and-a-quarter, the young scholar, born and raised in Bellingham, Washington, attempted to explain what he believed, especially with regard to how one should read the Bible. Time and again, delegates put questions to him concerning his "hermeneutic," that is, how he reads and understands Scripture.

When the interview ended, the public audience was dismissed. Synod entered its



*Clayton Libolt*

only "executive" (private) session of the 1981 assembly. No reporters were admitted to the closed session in which Libolt's admission or denial was determined. But the arguments made behind closed doors were not difficult to guess.

During his interview with synod, the student had visibly moved his audience on several occasions. Early on, Libolt had described what he called his "jeremiad," his attempts like the Old Testament prophet Jeremiah, to avoid becoming a spokesman for God. "All my life I've been told I should be a preacher," Libolt confessed to a hushed audience. "And all my life, I've protested against the calling. Finally, I discovered that my 'jeremiad' was useless. Now at last, I bend under the call of God."

Repeatedly, Libolt had insisted that he believed about the Bible what the creeds of the Christian Reformed Church teach. He pressed his desire to be ordained into the ministry in this particular denomination because "the Christian Reformed Church has precisely the doctrines with which I want to be identified."

When asked how the Bible is different from other books regarded by some as "holy," he responded directly: "It's inspired by God."

But the anxiety of some delegates was evident when, on several occasions, Mr. Libolt expressed his belief that the opening chapters of the Bible are "not transparent to the event." Here the chairman of the advisory committee which had earlier interviewed Libolt — Rev. Peter Brouwer, delegate from Classis Minnesota South — zeroed in on the young scholar's views: "When in Genesis 3 it tells us there was a tree, was it a *real* tree? When it tells us there was a voice which spoke to the woman, was it a *real* voice?" After wondering aloud what was meant by the questioner's use of the word "real," Libolt explained that, "because of the kind of God we have, it's quite possible that the events happened just that way."

But he would go no further than possibility, although he was invited to do so several times over. At each point, he noted that "because of the kind of literature we have been given at that point in Genesis, I don't think the [Genesis 1-3] narrative says or means to say that these things are 'real' in the sense of your question." The kind of writing one finds in Genesis' early chapters, he insisted, is "not like a newspaper report."

When asked to interpret a New Testament passage from St. Paul's letter to the Romans (the fifth chapter in which "the one man Adam" is compared with "the one man Jesus Christ"), Libolt argued that the purpose of that passage was to teach that "in one man, Christ, there is the possibility of life," but in his view the passage would not require the presence of a historical character named Adam.

The closed session had begun late in the afternoon. No settlement was reached before supper. Across a college dining room, delegates could be seen lifting forks piled with salad while raising their voices on one side or the other of what was, by that time, a continuing argument between delegates. At 7:30 p.m., the synod re-entered closed session to consider what it had heard and what it would do. An hour later, Calvin Seminary president John Kromminga came out of the session. He took Libolt aside to explain that the delegates had reached their decision.

By an unofficial count of 95 to 58, the synod of the Christian Reformed Church had decided that Clayton Libolt would not be made a candidate for "the ministry of the word and sacraments" in this denomination in 1981.

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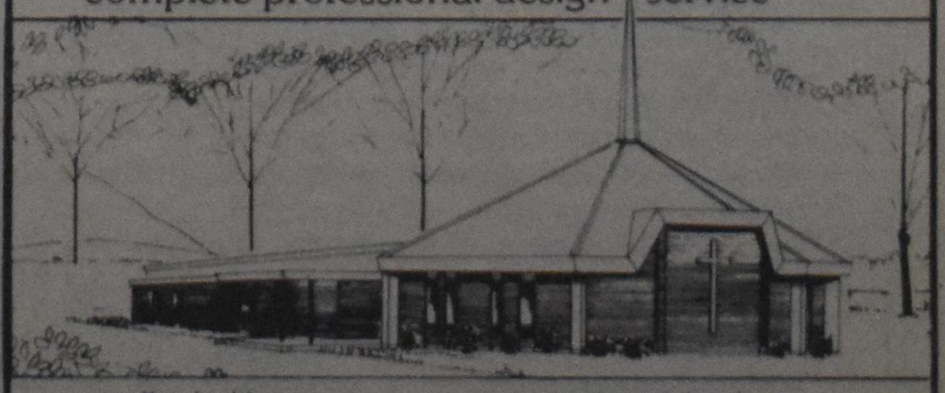

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# Church Page

## Bible classes in the public school

Dear Congregation:
We praise God for having opened doors and hearts so that religious instruction can begin in the Newcastle Public school in October. The committee appointed by the ministerial met with Mr. Taylor, the principal of the school, and Mr. Knapper, formerly a member of the Chr. Ref. Church and now an elder in the Presbyterian Church. He was assigned by Mr. Moorecraft, the superintendent of instruction, to give us the go-ahead with religious instruction in the school.

Mr. Taylor is willing to give us one-half-hour per week in each classroom between 2:30 - 3:30. Five teachers are needed to teach 10 classes. We will try to get the teachers from the churches in Newcastle.

We plan to use non-denominational curriculum which has been studied by us, the appointed committee. Financing is currently being worked on by the Newcastle ministers in their respective churches. We are planning to set up a workshop for parents of the students in September.

So far we have had no major opposition, and we pray the rest will run smoothly also. God, who has made everything well, knows where this may lead us.

Your Evangelism Committee.
Maranatha Chr. Ref. Church,
Bowmanville, ON

# Pastoral Pondering

## RCA pastors resolved to be of service

During these days here at Camp Shalom, (RCA Pastor's Conference, May 18-22), we, as pastors, have struggled with the results of our labours for the Lord during these 25-30 years here in Canada.

Our hearts are filled with gratitude and praise for what God has enabled us to accomplish. Indeed, he has blessed us beyond measure, and often in spite of our inadequacies and weaknesses. We hear God speak to us today as he spoke to the seven churches in Asia Minor, "I know your works. Behold, I am setting before you an open door which no one is able to shut. I know that you have but little power and yet you have not denied my name." There is faith and love in our churches even as we read about it in the Letters of Paul to the Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. This is also God's work and through us. We praise his glorious name for it.

But we must also confess that we have not taken the great commission as seriously as we should have done. We seek God's forgiveness.

We acknowledge that we live in critical days. Our times bear the marks and characteristics of the end-times. Our calling is urgent. Our fight is not against flesh and blood, but against principalities, the powers, the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. (Eph. 6:12). We have Satan and his hosts to contend with.

However, we are Christ's! Therefore in his power we will go forward in this spiritual warfare.

The growth in Canada after these 25-30 years has been meager and slow, even to the point of having been stunted. In the face of the abundance of God in Christ Jesus, we, pastors, confess that we have often failed to use his riches and his leading through the Holy Spirit for fulfilling his purposes.

It is clear to us that God is calling us to go forward. We stand in need of a deep spiritual renewal. Our vision, too, must be enlarged. We must put on the whole armor of God to stand against the wiles of the devil (Eph. 6).

We praise God for his great patience with us. Therefore, since God has presented this open door, we call upon our people everywhere to pray that God will empower us by his Holy Spirit, that with boldness we shall enter through this open door and be ambassadors for Christ.

We urge you to pray with us "that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable power of his greatness in us who believe...!" (Eph. 1:17-19a).

(Signed by 26 ministers)
Emmanuel Community Ref. Church,
Edmonton, AB

# Press Parade

## An opportunity for pastoral continuing education

About a year ago the consistory gave approval to the pastor to investigate the possibility of taking a Clinical Pastoral Education course, provided that suitable arrangements can be made. The consistory has been kept up to date on developments. This week, Rev. Groen received word that he was accepted for the course to begin this month at the Health Sciences Centre.

Kildonan Chr. Ref. Church,
Winnipeg, MB

## Sunday is for weddings

There will be a wedding during the evening service on Sunday, August 23. Sunday is the day to have weddings.

Pastors in the Christian Reformed Church are advised to encourage weddings during the regular worship service. Why? Because a Christian wedding is the symbol of the mystic union of Christ and his church at the end of time. Therefore the bride is dressed in white. So we are taught in Ephesians 5.

I urge every young couple to consider having the wedding ceremony on Sunday, and ask only for your support and prayers in this.

Now that we will have a wedding on Sunday again, I hope indeed that it becomes a trend!

Maranatha Chr. Ref. Church,
Belleville, ON

**Editor's Note:** Many weddings in northern Holland used to take place on Ascension Day for this reason.

## Christian parenting, a way of life

Sometime ago we had the privilege of having the Cadets, in uniform, present in our service. Today we are privileged to have the Calvinettes and the Young People in our midst. It could very easily be said that the future of our church is before our eyes.

Young minds are very impressionable. Their view of us as mature Christians may very well depend upon how we accept and practice what we believe. If we believe but do not practice or exercise our faith, then how can our youth do otherwise? If we constantly treat God's servants and God's people with contempt and negative criticism, will our youth do any better? If we do not hold high the teachings of God as stated in the Bible, is it any wonder the youth neglect salvation or have little knowledge of it, and instead worship Hollywood idols or sports heroes?

The church in essence, complements or supports the home. And if the home is constantly pre-occupied with secular or material matters, and the cultivation of negative attitudes towards the church, is it any wonder that our youth also imitate the act of throwing stones?

Parents, if you want to have our youth, the Cadets and Calvinettes, have a more healthy and positive attitude towards church, church attendance and church activities, both locally and denominationally, then it is high time we exercised our faith more positively and genuinely, so that we may be better examples.

And if we are truly interested as parents in teaching our children the art of knowing God and of walking and talking with him, then the power and importance of a good example cannot be over-emphasized. That, after all, is how Christ and his apostles undertook the job of communicating the message. They demonstrated that they were passing along a message, they themselves were first willing to accept and obey.

Bethel Chr. Ref. Church,
Brockville, ON

## Choirs can have a part in worship

This morning the choir will take part in the service. They will be singing three songs.

Permit me a word of explanation in this regard. We have stated before that choirs should never be permitted to perform during a service. But it is very difficult to avoid performances by choirs, organists or ministers that have no place in a worship service. That means that a choir does not participate for the purpose of entertainment, not even for the purpose of edifying entertainment. Such participation must always be an integral part of the service. Neither should a choir participate on behalf of the congregation.

Looking at the choir's participation this morning you will note that the first number is a suitable response to the Law. The second number is a prayer, and rather than having the pastor pray (he already has a total of four prayers on account of baptism and communion), the choir will sing the prayer of illumination, "May the Grace of Christ our Saviour." The sermon will pick up the theme of the second stanza.

Finally, the last number, "Song of Exodus," celebrates God's deliverance from Egypt following the Passover. The choir will sing this number after the celebration of the Lord's Supper, the New Testament version of the Old Testament Passover. The Lord's Supper too is a feast of God's deliverance. As such, these words will still carry a powerful message for us today, a message of joy and thanksgiving for our "feast of the Lord."

Rev. H.G. Samplonius,
First Chr. Ref. Church,
Edmonton, AB

**Church Bulletins**

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

**Church News**

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# Church News

**Christian Reformed**

**Called**

—to Welland, ON, Rev. Sieds Vander Meer of Newmarket, ON.

—to Niagara Falls, ON, Rev. Henry Eshuis of Woodstock (Maranatha), ON.

—to Brampton (First), ON, Rev. Jake Kuipers of Bloomfield, ON.

**Declined**

—to St. Catharines (Maranatha), ON, Rev. Jacob Vos of Scarborough, ON.

**New Address**

Effective July 4, Rev. Guy Corvers, 6500 Maple Rd., Richmond, BC V7E 1G5.

Effective July 22, Rev. Wm. Suk, 28 Bruce Ave., Renfrew, ON K7V 3W1, phone: (613) 432-5718.

Effective July 5, Rev. Harry Vriend, 256 Bennett St. E., Goderich, ON N7A 4A7.

Rev. John De Winter, 21 Scott Cres., Barrie, ON L4N 4W2.

**New church**

Peace Community Church of Calgary was organized on May 3. Its pastor is Rev. Ken Verhulst, 259 Falwood Way NE, Calgary, AB T3J 1A9 (403) 280-2082. The clerk is Dirk Smit, 122 Marbrooke Cir. NE, Calgary, AB T2A 2W6 (403) 248-9061.

**Time of worship**

Georgetown, ON — Effective Sunday, June 28 and continuing through September 6, there will be one morning service at 10 a.m. at the Georgetown Chr. Ref. Church.

**Classis Toronto**

The next session of Classis Toronto will be held on September 16 and 17, beginning at 9 a.m. in the Springdale Chr. Ref. Church. Materials for the agenda should reach the stated clerk by noon, August 10.

Synod '81

# THE PLACE OF WOMEN IN THE CHURCH

## THE DECISION: Women as deacons must wait

For the next two years, no more women may be added to the office of deacon in the Christian Reformed Church. That decision by synod came after almost a day and a half of discussion on the role of women as deacons and the place of deacons within consistory.

Hundreds of men, women and students filled the auditorium to hear the debate.

Synod made the following declarations:

— "Synod postpones the implementation of the decision of the Synod of 1978 regarding the ordination of women as deacons until 1983, pending the findings of a (new) study committee on headship."

— Synod appoints a study committee with the following mandate: "To examine the meaning and scope of headship (that man is the head of the woman) in the Bible as it pertains to the relationships of husband and wife and man and woman to ascertain whether headship has implications for authority and leadership in marriage and family, church, business, educational institutions and government and, if so, how? And to determine how these conclusions apply to the question of whether women may hold office in the church."

These motions came out of a larger concern about the role of the woman in today's society as well as in the church. The committee will report to synod in 1983 with its findings. Synod then will have to once again act on the 1978 motion "that consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders."

## THE BACKGROUND: 1978 decision still stands

For the fifth time in eight years, a synod of the Christian Reformed Church took on the issue of women in ecclesiastical [church] office.

The issue had drawn heavy attention throughout the denomination in advance of synod's gathering. When debate opened, the gallery in Calvin College's Fine Arts Center, where the synod met, was filled for the first time during the two-week assembly. Hundreds of men, women and students filled the auditorium to hear the debate.

In 1973, and again in 1975, major study reports were submitted to the synod. A third report, submitted in 1978, led to a synodical decision that "consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders."

On the strength of that action, some 50 Christian Reformed congregations immediately elected women to the office of deacon. But the practice was stopped and churches who had elected female deacons were told to elect no more when the 1979 Synod declined to ratify a change in the church order which would have permanently opened the office of deacon to women.

The 1979 Synod did not, however, set aside the decision of 1978 so much as put it "on hold." A new committee was appointed by the 1979 assembly, told to "review without prejudice the 1978 report," and asked to send recommendations to the 1981 Synod. And churches were instructed to elect no women in the meantime.

What the 1981 Synod actually received from the committee appointed in 1979 was not one but three reports with differing conclusions. Two of the three sets of recommendations urged that the church open the office of deacon to women — one group wanted this done immediately, the other suggested that the decision await ratification in 1982, thus keeping the office closed to women for at least one more year.

A third report was filed by committee member Rev. Henry Vander Kam, pastor of the Doon (Iowa) Christian Reformed Church, who recommended that "the present practice of excluding women from ecclesiastical office be maintained," thus seeking to set aside the 1978 decision.

[Vander Kam suffered a series of heart attacks while visiting Kalamazoo, Michigan this past weekend. At 9:00 a.m. Wednesday, officials at the Bronson Hospital in that city described his condition as "serious."]

All three sets of recommendations sent to the 1981 Synod were assigned to a single advisory committee. Throughout much of synod's first week of work, that committee tried to find points of agreement. In the end, committee members agreed to disagree.

By the time the advisory committee sent its report to the floor of synod, it also had divided into three.

Six members of the advisory committee recommended that "synod postpone indefinitely the implementation of the decision of the Synod of 1978 regarding the ordination of women as deacons." The pastor of the Burton Heights Christian Reformed Church in Grand Rapids, Rev. Roger Greenway, defended this position on synod's floor.

Five members from the committee took over the position recommended by the majority of the 1979 study committee members. With Rev. Charles Steenstra, pastor of the Ivanrest Christian Reformed Church in Grandville, reporting, these delegates called for opening the office of deacon to eligible women provided the approval of needed changes in the church order by the 1982 Synod.

And four committee members, represented in the assembly by attorney-delegate David Vander Haagen of Lansing, Michigan, urged that the 1981 Synod declare the office of deacon open to women immediately.

## THE DISCUSSION: What is the role of women in church and society

The discussion on women deacons got off to a slow start. Four reports had to be read to the delegates, each of them providing different options.

Technically, they were Minority Report I (Advisory) which recommended that the deaconate be removed from consistory and that, then, women may become deacons.

Minority Report I (Study) called for the ratification of the Church Order changes which, if approved, would have opened the office of deacon to women.

Majority Report (Advisory) suggested that the matter be "postponed indefinitely" and that women be used in other roles within the church.

Minority Report II (Advisory) left the decision of women as deacons up to each local consistory, "according to your Christian conscience."

It took one hour to read those four options.

For the next two hours, delegates gave speeches on the general issue of women in office. The most eloquent speeches came at the beginning of the 10 hours of discussion on the matter.

Rev. Gordon Pols from Edmonton, Rev. John Vriend from Grand Rapids, Rev. John Hellinga from Guelph, and Rev. Jacob Kuntz from St. Catharines spoke in that order on the role of the deacons in consistory.

"It should be below the dignity of the church that the office of deacon be greatly reduced so that women can become deacons," Rev. Vriend said. "First we would reduce the role of the deacon and then we would let women in."

Rev. Pols said that "the centre of all discussions is the headship principle (the role of the husband and wife, man and woman). Until that is resolved, we will not get out of this quagmire. The matter of headship has not been clearly addressed.

"What is the place of women in society? That is the broader question. We see women involved in government, industry, on boards, as Calvin College professors. If they may serve everywhere in society, then why may they not serve in the church? If we do not allow them as leaders in the church then we should seriously look at the role of women in society," Rev. Pols said.

Rev. Hellinga pleaded for more study, more time for reflection: "We have been discussing this issue for a decade. In the churches in California, in Iowa, in some churches in Grand Rapids, Canada and Chicago . . . they all say that we don't want women in ecclesiastical office. For the unity of the church, we must have more study. We don't want division."

Rev. Kuntz spoke on the matter of headship. "There is headship in marriage. But there is also a discussion, a dialogue. Headship does not mean exclusion. Men do not make decisions without discussing them with their wives first. Why do we erect such marginal barriers around the offices in the church?"

Eventually, elder-delegate George Monsma (Classis Hackensack delegate) moved that synod consider the proposal to change the church order to admit women to the office of deacon immediately. The motion to table was approved, but — following additional debate — the proposal itself was soundly defeated by synod.

As the day wore on, delegates considered and tabled two additional motions on their way to taking up the minority report of the advisory committee. This report, explained and defended by Rev. Roger Greenway, called for synod to "postpone indefinitely" the opening of the office of deacon to women.

Throughout the day, discussion was punctuated more frequently by gracious humour than the sort of rancor which has often been associated with the issue of women in office. Greenway had early on said that "we don't want to start attacking each other's honestly held views," and that theme characterized the debate.

A motion suggested by Rev. Donald Negen from Classis Northern Illinois would have given each congregation the right to decide the issue for itself, allowing the synod to take no official position for or

Continued on page 6

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# Synod '81

## Theological school in Quebec has synod's backing

The French-language seminary in Quebec City has received warm endorsement from synod of the Christian Reformed Church.

Rev. Martin Geleynse of the Christian Reformed Church in Montreal was appointed as coordinator for the Faculte Libre de Theologie (Theological Faculty) in Quebec City. He will move to the provincial capital in July and take up his full-time duties in September.

Rev. Roger Greenway, delegate from Grand Rapids, termed the approval of Rev. Geleynse's appointment and this new ministry in French Canada as "one of the most exciting items on the agenda of synod. (John) Calvin would jump for joy," he said.

Rev. Geleynse will coordinate theological instruction in a predominately Roman Catholic setting. There are currently five part-time volunteers who are instructors and there are 27 students. One half of the students are in university.

Quebec was described as a tremendous mission field for the Reformed community. The Quebecois live by old and new Roman Catholic philosophies, and by marxism. "There is nothing inbetween," Rev. Geleynse told synod. "The people are wide open to the Reformed message."

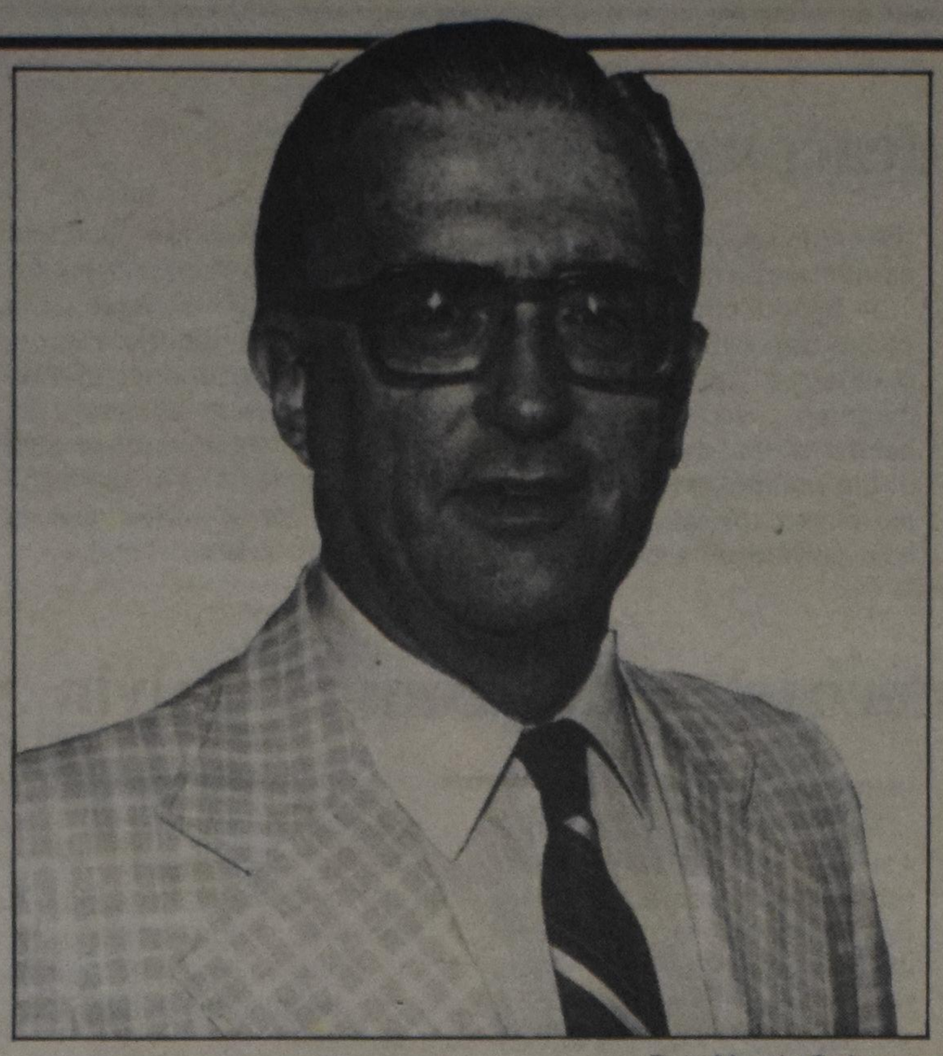
Calvin seminary president, Dr. John Kromminga explained the history behind the movement in Quebec; the creation of the Alliance Reformee Evangelique with a strong desire to provide theological training.

"It will have some bearing on Christian Reformed and Presbyterian churches in Quebec," Dr. Kromminga said. "If it is going to be effective, we have to give it a boost now."

The theological school and Rev. Geleynse's appointment has the backing of Calvin Seminary, Home Missions and Classis Eastern Canada. Synod formally backed the work through quota support of $1 per family.

Synod appointed an ad hoc (temporary) committee, responsible to synod, to "oversee the Christian Reformed Church's assistance to this institution." The committee will consist of two persons from Calvin Seminary, one from Home Missions, one from Classis Eastern Canada, the regional home missionary for Eastern Canada (Rev. John Van Til), and a representative from First CRC of Montreal.

Official support will last for a three-year period with a maximum renewal of two additional years.



*Rev. Martin Geleynse*

## What is the role of women?

Continued from page 5.

against opening offices to women. But a roll call vote indicated that Negen's proposal had failed by twenty votes.

Then, in a surprise motion from the floor, elder George Vandervelde from Toronto proposed that the synod give up trying to resolve the issue at this time and appoint a "study committee on headship" — meaning, a committee to be appointed by this synod to report back at a later synod after having studied the biblical meaning of the teaching that "man is the head of the woman."

Admitting that he'd "not yet had an opportunity to actually poll my committee," Roger Greenway told the assembly that he believed such a motion would meet with the approval of those he represented. Synod president De Kruyter noted at one point that perhaps "this proposal had some chance of pulling us together."

Following a brief discussion, synod approved Vandervelde's major recommendation: "That synod postpone the implementation of the decision of the synod of 1978 regarding the ordination of women as deacons, pending the findings of a study committee on headship."

Discussion time for the day came to an end but the major direction of synod had been established. The remaining resolutions were adopted the following day by synod.

The creation for a committee to look at headship came despite comments from seminary advisor Dr. Richard DeRidder that "headship has not been an issue since 1978. Synod 1978 resolved that by allowing women to the office of deacon," he said.

## Black professor joins Calvin

Synod approved the appointment of the first black faculty member at Calvin College, James B. White, who will join the Sociology Department in September as an associate professor. White, 41 and a member of the Christian Reformed Church, received his Master of Theology degree from Calvin Seminary in 1969, and served eight years as pastor of the Manhattan (New York City) Christian Reformed Church. He comes to Calvin College from Trinity Christian College, where he taught sociology and theology.

The appointment of Prof. White is a step forward in Calvin's program for recruitment of minority faculty, passed by the faculty in 1979, the later approved by the Board of Trustees and Synod, as a way to effectively serve the Christian Reformed Church, the students at Calvin College, and the wider Christian community. Two professors who are natives of Cuba have been on the faculty for several years. They are: Ynes Byam, an assistant professor, and Elsa Cortina, an associate professor. Both women teach in the Spanish Department. Prof. Cortina has just received tenure.

Synod also approved the appointment of Dr. Cynthia E. Kielinen as chairman of the newly established Department of Nursing at Calvin and Hope Colleges. The appointment of this evangelical Christian paves the way for further development of a new Bachelor of Science in Nursing (BSN) degree program which has been planned jointly by Calvin and Hope in cooperation with Butterworth Hospital in Grand Rapids. Freshmen who enroll this September are expected to be able to begin their nursing course work in the fall of 1983 after completing the two-year pre-nursing curriculum. Dr. Kielinen comes from Salem State College in Salem, MA. She completed her doctoral degree in the administration of nursing education programs in 1979 at Teachers College, Columbia University.

Appointments to the 1981-82 staff at the Calvin Center for Christian Scholarship were also approved. Scholars at the Center, which was established in 1977 and is on its way to becoming a major voice of Christian witness, will study "The Nature and Role of the Behavioural Sciences: A Christian Analysis" during the new school year.

The visiting professors at the Center will be: David Lyon, Senior Lecturer at Ilkley College, United Kingdom; Mary Stewart Van Leeuwen, Associate Professor of Psychology at Toronto's York University; and Dr. Henk E.S. Woldring, currently on the faculty of the Free University of Amsterdam. The two Calvin professors at the Centre for 1981-82 will be: Clifton Orlebeke, Professor of Philosophy, and Mary Vander Goot, Associate Professor of Psychology.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# Synod '81

## Calvin board interviewed candidates

by Dick Pierik

*Dick Pierik is campus chaplain at the University of Toronto.*

The May meeting of the Board of Trustees of Calvin College and Seminary dealt with many items routine for this time of year, but the routine was stimulating. Highlights were the interviews for appointments and reappointments for teaching positions, as well as the interviews of candidates and of first year seminary students seeking a license to preach.

The Board was impressed with the professional competence, Christian dedication, and personal enthusiasm of the teachers interviewed — reason for confidence and joy. The sincerity, vision, and youthful eagerness displayed by the candidates and licensees was a credit to Calvin Seminary and encouraging evidence that the Lord continues to call people to this kind of ministry.

I must admit that I blushed a bit behind my beard as I heard some of the would-be ministers lay out their ambitious plans for the Church — modesty was not my greatest virtue either at that point in life, if now. Is it really fair to the churches to let loose greenhorns like us into positions of leadership when most of us have virtually no practical knowledge of inside congregational life? At least the Seminary's insistence on a one-year internship should prove to be a vast improvement.

The matter of an alternate seminary in the Mid-West was on our agenda only indirectly, but we spent some time on it. A movement is afoot in Iowa to set up another seminary for the Christian Reformed Church. The main reason given is alleged unhappiness with Calvin Seminary, though unhappiness with the Christian Reformed Church seemed a close second.

Well, what shall we say? As I pondered the history of our denomination it occurred to me that hindsight has seldom justified fragmentation, separation, or division in the church. Not only that, most often perturbed pastors or professors seemed to be the real force behind such movements, rather than popular protest or profound theological disturbance among the people of God. Is this movement different?

No action was taken by the Board other than to put itself at the disposal of Synod to pursue or not pursue the matter. Whatever happens, one hopes that true Christian community will characterize future developments. The devil, on the other hand, loves distrust, gossip, cold shouldering and division.

Tuition fees had to be significantly increased for the College, and tentative approval was given to bring Seminary fees in line with those of the College. At the same time a motion was adopted that increases in tuition fees be strenuously curbed in the future, even though Calvin's fees will compare favourably with those of similar institutions.

Since Dr. John Kromminga will retire in 1983, a search committee was appointed to look for a new president for the Seminary. The Board also appointed a task force to review and revise the Seminary curriculum, for some time a target of complaints by students, staff and others in the denomination. The Church will therefore be asked to express itself on form and content of a good curriculum.

The Board approved the concept of assisting the Alliance Reforme Evangelique in establishing a lay leadership and theological training school in Quebec City, and endorsed Rev. M. Geleynse for the position of full-time coordinator. Recommendations for funding and supervision were adopted, the understanding being that assistance will be terminated in about five years. If approved by Synod, both the Seminary and the Board of Home Missions will supervise the venture.

From my vantage point of the secular university (Toronto) scene, it was inspiring to witness the Church seriously committed to, and involved in letting the wisdom of God dictate our educational efforts. May God's Spirit ever guide us there.

*Calvin's Fine Arts Center where Synod took place.*

## Synod stands behind Calvin Seminary

The planned creation of a new Reformed seminary for Christian Reformed ministers, to be located in Iowa, received neither condemnation nor endorsement from synod. Synod was unified in standing behind Calvin Theological Seminary and encouraged the proponents of the Iowa seminary to do the same.

The new seminary, tentatively called the Mid-America Reformed Seminary (MARS), is being organized by eight ministers of the northern Iowa area under the leadership of Rev. P.Y. DeJong, Rev. Henry Vander Kam and others.

The seminary is created out of a reaction to stands in recent years by synod and the faculty of Calvin Seminary on women in office, the authority of scriptures, and the view of God and Kingdom.

Four members of the Calvin Seminary faculty travelled to Iowa recently to meet with the organizers of MARS as well as with local interested parties. Seminary president Dr. John Kromminga said that dialogue between Calvin and the Iowa group continues to see how they can work together. A committee of six ministers and six elders from Iowa has been formed to look at ways of closer cooperation with Calvin Seminary.

Synod expressed its appreciation for the dialogue which had taken place to date and encouraged both Calvin Seminary faculty and its board of trustees "to enter into constructive dialogue with those who are responsible for the movement to establish an alternative seminary in Northwest Iowa.

Delegates at synod were committed to full support of Calvin Seminary. It is fine, said some delegates, to have alternative seminaries. We already have Fuller, Westminster and Reformed theological seminaries and it would not be bad to have another seminary which could also draw local support, provided that the denomination is committed to full support Calvin Theological Seminary as the official, church-operated seminary.

## Candidates for the ministry approved

The following were declared candidates for the ministry of the Word in the Christian Reformed Church by synod. These candidates received the recommendation of both the seminary faculty and the Calvin Board of Trustees.

Brian Bosscher, D.A. Crushshon, Peter De Vries, Thomas Doorn, Thomas Dykstra, Carel Geleynse, John Gorter, Marvin Hofman, James Holwerda, David Koll, Fred Koning.

Ronald Luchies, Alfred Luke, Steven Merz, Dirk Miedema, Graham Morbey, Russell Moy, Kenneth Nydam, John Ooms, Timothy Ouwinga, Kenneth Pomykala, Gerald Rutgets, Lugene Schemper, Ronald Steenwyk.

Norman Thomasma, Robert Vance, Ronald Vander Griend, John Van Donk, Clark Van Halsema, Cecil Van Niejenhuis, William Versluis, Hank Vlaardingerbroek, Ed Visser, David Weemhof, George Whyte, Richard Williams, James Wolff, and Benjamin Zandstra.

All of these candidates are eligible for call now. Their summer addresses are listed in the current issue of *The Banner*.

A special reception was held for all of the candidates who were still living in the Grand Rapids area. It was held at the conclusion of a day's deliberations and it included a short but meaningful liturgy.

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# Synod '81

## The West receives its own home missionary

Rev. Henry M. De Rooy, Associate Minister of Evangelism for the Christian Reformed Church since 1975, has accepted the appointment of the Board of Home Missions to become the seventh regional home missionary in North America. De Rooy, who previously served in a similar position in the Eastern United States (1971-1974), will be responsible for the Columbia region, encompassing the northwestern area of the United States and the western area of Canada.

Rev. De Rooy's father and mother, parents of 10 children, immigrated from The Netherlands, to Canada where they lived in the provinces of Saskatchewan, Alberta and British Columbia. They then moved across the border to the state of Washington near Seattle, where Rev. De Rooy was born. Two of De Rooy's sisters were born in Canada.

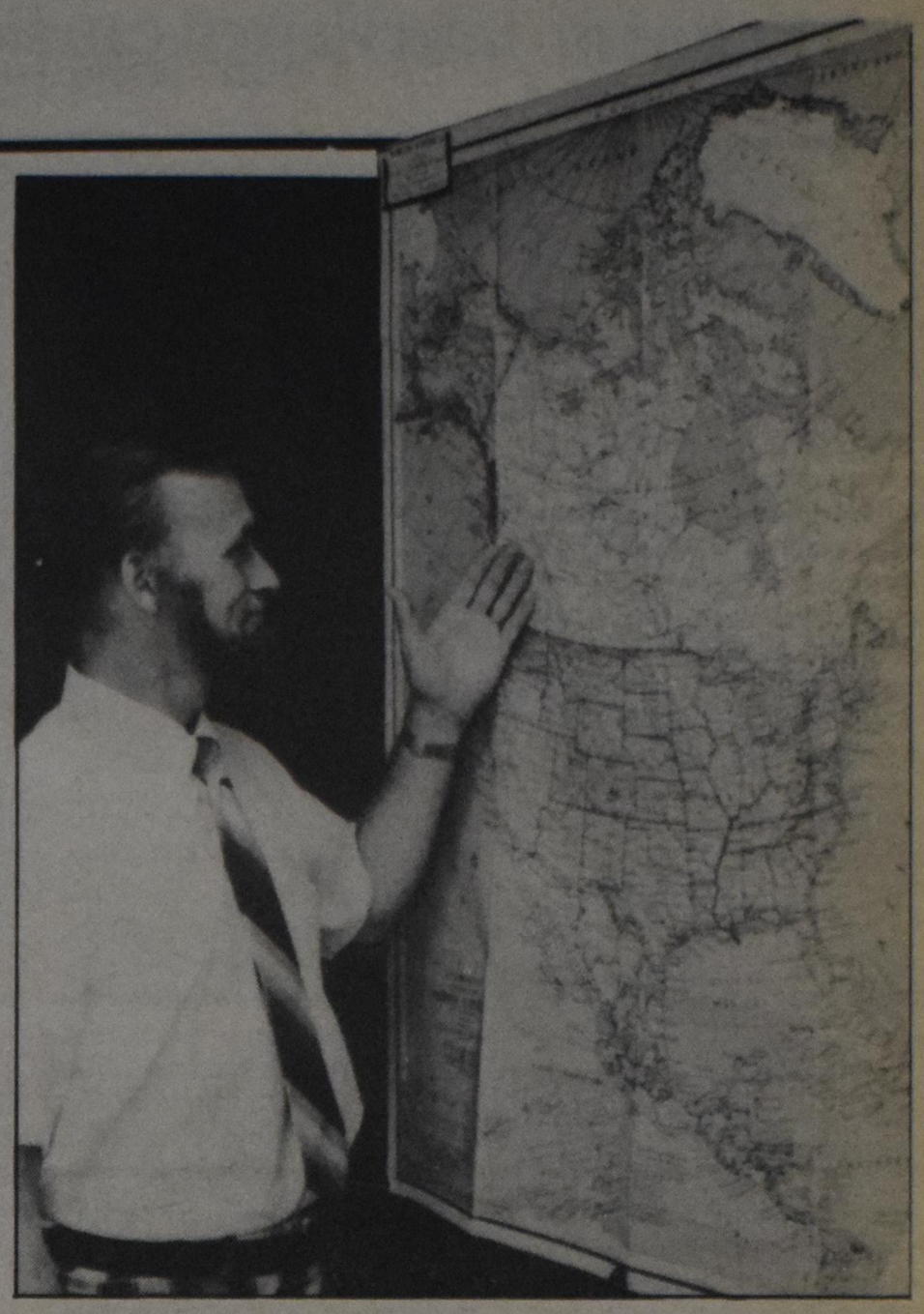
Rev. De Rooy graduated from Calvin College (1953) and Seminary (1956) and served the Harrison, SD CRC (1956-1959) and the Greenridge Chapel, Muskegon, MI (1959-1963). He was founding pastor of the churches in Quincy, WA (1963-1965) and St. Louis, MO (1965-1971). He and his wife Sylvia (De Jong) have three children and two grandchildren.

Regional home missionaries have been an important part of the Home Missions effort since 1969. At that time, local classical home missions committees, home missions fields and the board recognized the need for closer relationships and clearer communications. Today there are seven regions in Canada and the United States, each served by a regional home missionary (RHM). The RHM functions as an "enabler" in the Home Missions effort of the denomination. He is the first point of contact between the board and its fields and personnel, working to improve the effectiveness of each ministry. He serves as the liaison between the board and classical home missions committees. In his position as expert in missions and evangelism, he provides counsel and instruction to the classes and churches of his region.

The Board of Home Missions and local classical home missions committees have been concerned for some time about the monumental responsibilities of particularly two regional home missionaries, John Van Til and John Rozeboom. Van Til, RHM for all of Canada, and Rozeboom, RHM for the West Coast, each have responsibility for a large area which includes many fields and an increasing variety of fields and ministries.

The rapid growth of these areas and the increasing workload of these RHM's led the board to appoint a new regional home missionary who would take a section of each of the two areas as his responsibility. Home Missions will be better able to serve both the churches and Home Missions fields with this additional representative.

By choosing a man with a long history of faithful involvement in Home Missions and a familiarity with and sensitivity to the needs of the Columbia region, the board feels confident that the church of Christ will be well served and the work of Home Missions more effectively accomplished.



*Rev. Henry M. De Rooy will be serving as regional home missionary in northwestern USA and western Canada.*

## Capital punishment is biblical, says CRC

Synod of the Christian Reformed Church took an anticipated stand on capital punishment. The findings of the study committee on capital punishment differed little from their preliminary report in 1979.

Synod declared that:

— The scriptures do not require that every first-degree murderer be executed.

— The scriptures permit governments to execute first-degree murderers.

— The scriptures require utmost restraint and prudence in deciding under what circumstances a first-degree murderer should be executed.

Those recommendations came from the study committee as well as from most of the members of synod's advisory committee.

One noticeable difference, however, was a minority report from one member of the advisory committee who urged synod to declare that scripture does *not* permit capital punishment.

That minority report came from John Hofman, a delegate from Kalamazoo, Michigan who was a criminal lawyer. He argued that scripture does not give the right of modern states to kill.

"God reserves unto himself the right of life or death. When synod declares something on capital punishment, it is saying to the world that the CRC says that governments have the right to take lives. How does this decision apply to Guatemala or El Salvador? Do we say that governments can kill in those countries?"

Rev. Peter Nicolai of Toronto argued similarly. "Jesus Christ was born under the law. He didn't abolish the law, he fulfilled it. He died by the law but he also died for murderers."

When synod declared, by vote, that scriptures permit governments to execute first-degree murderers, then both Mr. Hofman and Rev. Nicolai formally recorded their negative vote. That proved to be the only time during synod that negative votes were recorded.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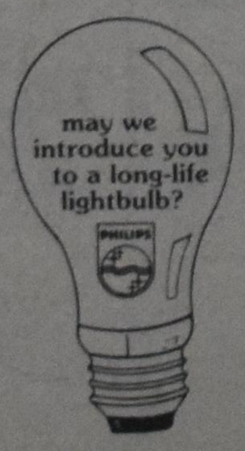


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# Synod '81

## College presidency is not a ministerial function

May a minister leave the pulpit to take up some administrative position and still remain a minister? That question was concretely faced by Synod of the Christian Reformed Church when it met from June 9-17.

Dr. Gerald Van Groningen was appointed president of Trinity Christian College near Chicago about a year ago. A church within Classis Chicago South called him as associate pastor so that he would be under the supervision of a local church.

Even though classis endorsed the church's request, the synodical deputies (men from neighbouring classes who officially represent the broader CRC body when these matters are discussed) disagreed with classis, maintaining the college presidency does not require a minister of the word to carry out that function.

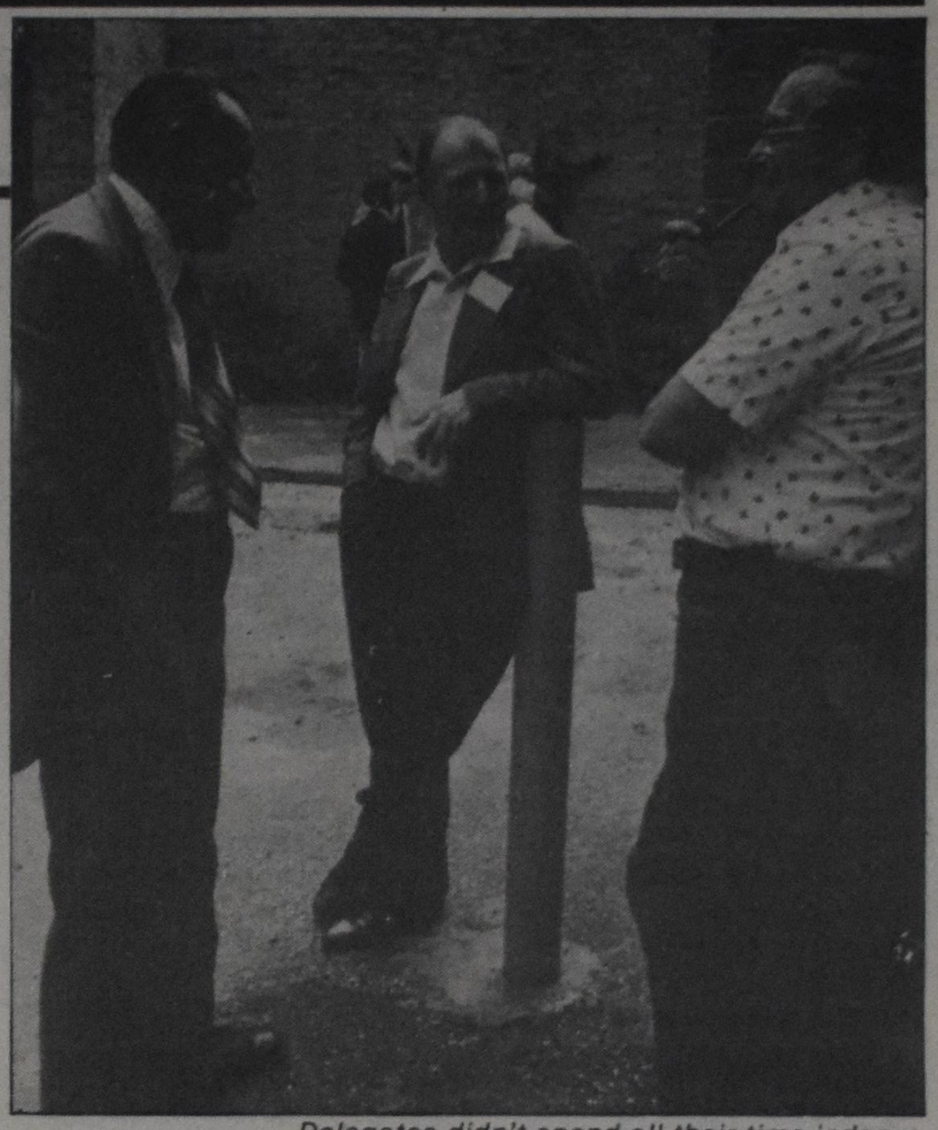
Synod agreed with the synodical deputies, which means that Dr. Van Groningen will have to give up his ministerial status.

"It is time to tighten up our rules," one delegate said. "(The college presidency) is not where a minister belongs." New rules were established in 1978 for ministers leaving the ministry who take up administrative jobs.

Synod also discovered that the ministerial status of Dr. Sidney DeWaal, president of The King's College in Edmonton, and of newly appointed Redeemer College president Rev. Henry DeBolster, have not yet come before synod. It would seem that, when they do, their request to keep their ministerial status might very well be denied.

Most delegates said that it was time that these rules were tightened up. If and when a minister would return to the ministry from his administrative job, he could always reapply for ministerial status through the classis which would probably become a routine matter.

Ministers who might lose their status because of their job could continue to preach on Sundays by simply obtaining a licence to preach from the local classis.



*Delegates didn't spend all their time indoors.*

## CRC agencies operate on $52 million budget

The Christian Reformed Church in North America will operate on a budget in excess of $52 million for 1982. That is the cost to operate the various boards and agencies within the denomination.

About 40 percent of that amount, or $20 million, will come from direct quota (per family) support. While the total budgets for all the agencies increased by an average of 15 percent, the per family quota increased by 7.5 percent. The difference will come in through extra offerings and other sources of income.

The current (1981) cost to operate the various agencies of the Christian Reformed Church is $309.80 per family. That quota will increase to $333.10 for 1982.

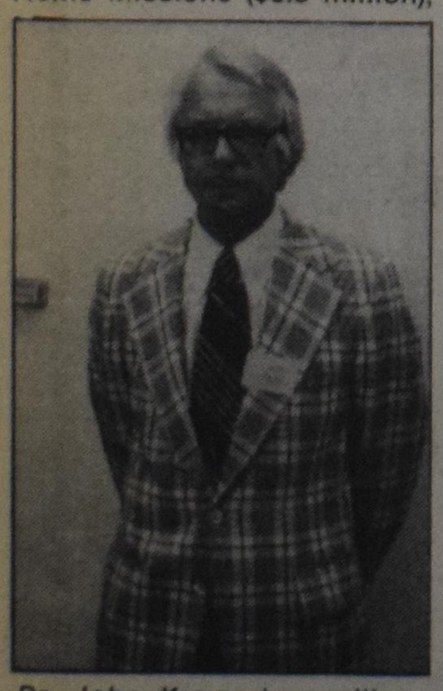
By far the largest budget item is for the operation of Calvin College and Seminary which has a total budget of $15.3 million. Only $3 million comes through quotas. The rest is raised through tuition and donations.

Next largest budget is the Board of World Missions ($8.1 million), followed by Board of Home Missions ($6.8 million), Back to God Hour and CRC-TV ($6.4 million), World Relief ($5.3 million), Ministers' Pension Fund ($3.8 million), Board of Publications ($3.3 million), Fund for Needy Churches ($1.3 million), and a number of smaller agencies with budgets which total about $1.5 million.

The most costly agency in terms of direct quota support is Home Missions ($4.6 million), followed by World Missions ($4 million), Calvin College and Seminary ($3.1 million), Back to God Hour ($3.1 million), Ministers' Pension Fund ($2.3 million), and Fund for Needy Churches ($1.3 million).

World Relief expects to raise all of its $5.3 million through offerings and donations. Some 80 percent of Calvin's financial needs come through tuition. The Board of Publication sells its materials to the churches and to denominations beyond the CRC. About 95 percent of its total budget comes through these sales.

There are about 68,500 families within the Christian Reformed Church in Canada and the United States.



*Dr. John Kromminga will retire as Seminary President in 1982. A committee has been appointed to look forprospective candidates for his position.*

## Back to God Hour rapped

The Back to God Hour Committee was rapped over the knuckles for assuming too much power on its own, and for creating a new senior position and appointing a man for that post without coming to synod first for approval. The Back to God Hour came to synod to ask for the approval of the appointment of Mr. Ira Slagter as executive director of the Back to God Hour, to work side by side with Dr. Joel Nederhood.

The Back to God Hour Committee had, on its own, established the new position and had appointed Mr. Slagter without synodical approval.

There was similar concern for the Back to God Hour's expansion into Dominica through the purchase of a radio station, again without prior synodical approval.

But when it came to approval of the organization's $6.5 million budget and a quota increase for next year of 18 percent, it was approved.

## Ministers come and ministers go

Formal approval was given by synod for the actions of various classes and synodical deputies during recent months.

Classical examination of candidates: Wayne Brouwer, Classis Alberta South; John De Winter, Classis Toronto; Neal Hegeman, Classis Huron; Harold Kallemeyn, Classis Eastern Canada; Bert Slofstra, Classis Huron; James Tuininga, Classis Hamilton; Mark Vander Hart, Classis Alberta North; Gerrit Veeneman, Classis Huron.

The following retirements were also approved. Rev. Eugene Bradford, effective November 30, 1980; Rev. Alexander De Jong, September 17, 1980; Rev. Jacob Geuzebroek, August 30, 1981; Rev. Peter Huisman, June 29, 1981; Rev. Peter Jonker, January 15, 1981; Rev. Harold Petroelje, January, 3, 1982; Rev. Arthur Pontier, October 1, 1981; Rev. Gysbert Rozenboom, February 17, 1981; Rev. Wesley Smedes, January 15, 1981; Rev. Gerrit Vander Plaats, June 29, 1981; Rev. Clarence Vander Plate, June 30, 1981; Rev. Clarence Van Slooten, January 1, 1980; Rev. Albert Walma, May 13, 1981

The following were approved as ministers in specialized services: Rev. Louis Tamminga of Classis Toronto as communications secretary for World Missions; Rev. Martin Geleynse of Classis Eastern Canada as coordinator, Faculte Libre de Theologie.

The following were released from ministerial office: Mr. John Veenstra of Classis Toronto; Rev. Harry Downs, Classis Chatham; Rev. Edgar Holkeboer, Classis Alberta South; Rev. John Versfelt, Classis Alberta South.

The following were dismissed from the ministry: Rev. Jerry Dykstra of Classis Eastern Canada and Rev. Tony Ouwehand of Classis Eastern Canada.

Rev. Frank Breisch of Calgary was placed on temporary loan for two years to St. Paul's Presbyterian Church in Banff, AB.

## Minimum salary for ministers set at $15,000

The minimum salary for ministers has been increased by $1,000 to $15,000. In addition to that, a minimum car allowance of $2,000 was also established (unchanged for the past three years), a service increment of $100 per year up to twenty years of service, and a child allowance of $500 for every child up to age 22.

These are minimum figures to be paid by churches which receive funds from the Fund for Needy Churches.

Administrators of the fund say that 146 churches pay less than the minimum established by synod.

A motion, made by a minister, to increase the minimum to $16,000 was lost. The fund administrators pointed out that these figures are minimums and that they are set for those churches which are in need of assistance. Churches are encouraged to pay above the minimums.

Salary allowance for those ministers serving as stated supply has been increased to $175 per week, up from $160 per week.

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Synod '81

# THE CHR. REF. CHURCH AND THE GERE

## THE DECISION:
## CRC maintains ties with GKN

The Christian Reformed Church reaffirmed its close ties with the Gereformeerde Kerken in Nederland (GKN) for at least two more years, but not without expressing grave concern for some of the trends within the GKN.

Despite the fact that overtures and letters from classes and consistories asked for the breaking of ties with the Gereformeerde Kerk over the GKN's decision with respect to homosexuality, synod stopped short of taking such drastic action.

The denomination's Interchurch Relations Committee, which is in dialogue with the GKN, recommended to synod that the committee be given more time to discuss the issues with the GKN.

The Gereformeerde Kerk provided some response to her stand on homosexuality (or rather, her lack of a stand), and that matter is currently in the hands of a special GKN committee which will report to the GKN synod in November, 1982.

The Interchurch Relations Committee asked for and received time to analyze that report and to come back to synod in 1983 with a recommendation. The denomination's Interchurch committee will also look at the recently released GKN report on "The Nature of Biblical Authority" (God Met Ons).

Synod made these three major decisions.

■ Synod will inform the congregations of the decisions of the Synod of Delft "concerning the tolerance of homosexual practices on the part of members and office-bearers in the GKN and urge them to guard the table of the Lord and the pulpit in accord with the decisions of the synod of 1973 regarding homosexual practice."

■ It instructed the Interchurch Relations Committee to "advise the synod of 1983 whether present provisions for table and pulpit fellowship between the CRC and the GKN should be continued as elements in the ecclesiastical fellowship between the two churches.

■ Synod asked the IRC to consider the GKN critique of the CRC decisions of 1973 concerning homosexuality and to come back with a report in 1983.

**Tough stand**

Synod failed to take the advice of the advisory committee, which consists of synodical delegates, which called for the breaking off of some of the six elements of ecclesiastical fellowship. That committee came with the recommendation that the CRC discontinue pulpit fellowship and fellowship at the Lord's Supper.

Such a drastic move, synod reasoned, would have been most difficult to repair and would have made any further dialogue with the GKN quite difficult.

In 1979, the GKN issued a pastoral statement advising understanding and loving acceptance of homosexual church members and reaffirming their right to be members in good standing regardless of their sexual orientation. The GKN was unable to come to a clear-cut biblical position on this matter so chose instead to, in the words of GKN spokesmen, "take a step backwards" by issuing a pastoral statement designed as guidelines for local churches.

The CRC synod in 1980 did not know what to make of the GKN report because it was not fully understood. Synod then asked the Interchurch Relations Committee to ask the GKN for clarification of the language used in the report. The synodical board of the GKN responded just a few months ago with a letter which re-affirmed the position stated above and also criticized the CRC's 1973 study report on homosexuality.

Delegates this year had the benefit of listening to senior representatives from the GKN as they each formally explained their roles during synod and also discussed the homosexuality question privately on several occasions.

Near the conclusion of synod, the Interchurch Relations Committee and the two fraternal delegates from the Gereformeerde Kerken, Rev. A.C. Hofland and Dr. B.H. Weiland, met for a few hours to launch what will become two years of intense dialogue and discussion on the matters of homosexuality and biblical authority.

## THE ISSUE: Scripture unclear a

Dr. B.H. Weiland, stated clerk of the Gereformeerde Kerken in Nederland, addressed synod on the matter of homosexuality and also on GKN-CRC relations.

"We are here under some form of judgment," Dr. Weiland opened. "Walk a mile with us in our wooden shoes and try to understand what we have been saying about homosexuality."

He briefly outlined the history of parallel studies on the matter of homosexuality by both the GKN and the CRC. The GKN came out with its first report on homosexuality in 1971. The CRC came out with its first report in 1973 and it used much of the GKN material.

The GKN worked several years on the report which centred around pastoral care for the homosexual. In 1979, a majority and a minority report was presented to the GKN synod. The minority report, according to Weiland, was similar to the 1973 report of the CRC.

The GKN synod in Delft, however, was unable to choose between the two reports in 1979. "We were faced with three choices," Weiland said. "We could have said that the homosexual has to be condemned. We could have taken the CRC position that the practice of homosexuality has to be condemned. Or we could have said that Scripture is not clear on the matter and that we leave it up to the Lord to decide."

Synod of Delft in November, 1980 decided on the last option. Dr. Weiland also reported that a Reformed Ecumenical Synod (RES) study committee on homosexuality has also been formed and that it will report to the RES synod in 1984 when it meets in the United States.

Weiland further told delegates that there are about 60 overtures and appeals in response to the GKN decision on homosexuality. "The GKN has to reconsider our position and that will be done at our next synod (in November, 1982)."

"We must listen to you," Weiland told the delegates and he urged close dialogue between both denominations.

**Reflections**

Dr. Weiland compared the trends within the two denominations. "There is a growing distance between the GKN and the CRC in the last decade. The churches are moving apart: Why is that?" He said that the GKN is much bigger in size with a membership of one million and that makes a difference ... "and we have Kuitert and Wiersinga," he added.

He said that there are two traditions which both exist within the CRC and the GKN and that both of these traditions clash. Those traditions are continental traditions and Westminster (pietistic) traditions.

On the state of the church in The Netherlands, he said, "Thousands go to church.

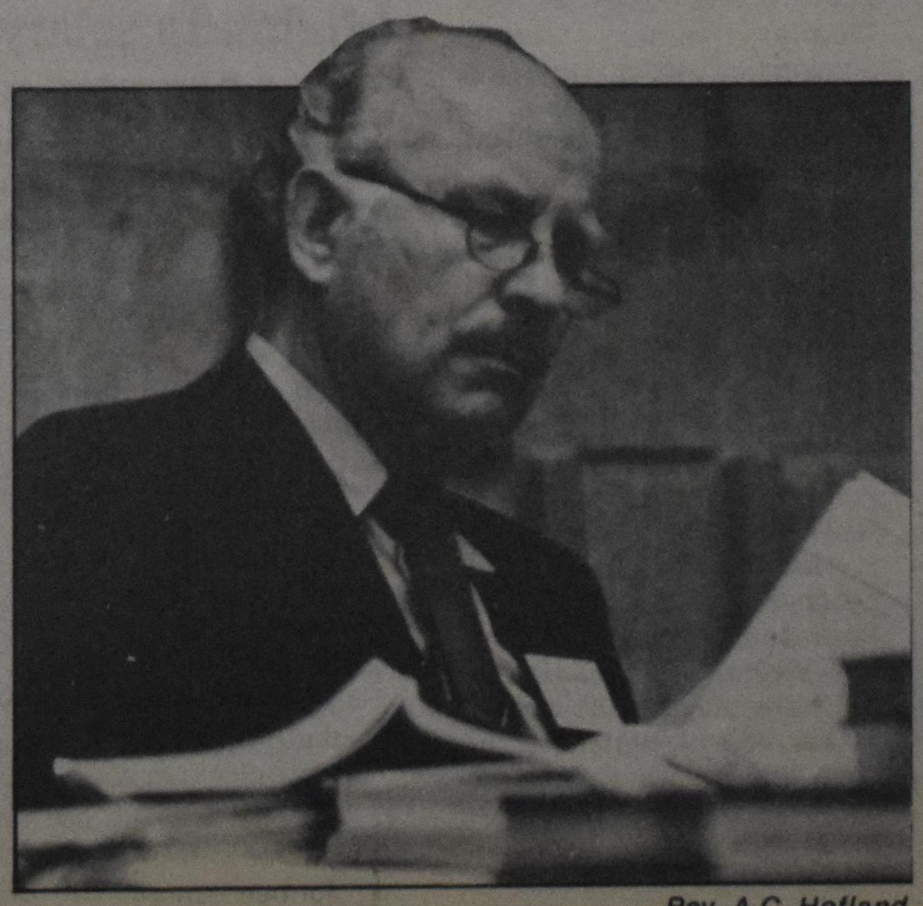
## THE CHURCH: Winds of change within GKN

The following are exerpts of the speech given by Rev. A.C. Hofland, president of the synod of the Gereformeerde Kerken in Nederland (GKN), to the delegates of synod of the Christian Reformed Church.

In talking about the state of the GKN he said: "We know of the tyranny of the experts, we know of materialism, humanism, marxism as wolves in sheep's clothing. That is why our churches, with a special emphasis, confess the one and eternal Gospel of Jesus Christ, crucified and raised from the dead. And today we renew the most fundamental keynote of the Reformation: justification of the ungodly, only by grace.

"Within this framework of reformed faith there are differences, also in our churches. There were differences, too, in the time of the New Testament. In our churches and among Dutch Christians as a whole, we see today an increasing variety of different people emphasizing different biblical themes. One could speak of a spiritual discontinuity. There are some who desire nothing but a restoration, re-evaluation of the faith of our fathers, while others are much more interested in present-day answers to present-day problems.

"In this situation there are three matters which, in the life of the GKN, begin to play an important role. From the slogan, 'Sola Scriptura' (only the scriptures), we are impressed, through the independence of the Word of God over against man's word.



*Rev. A.C. Hofland*

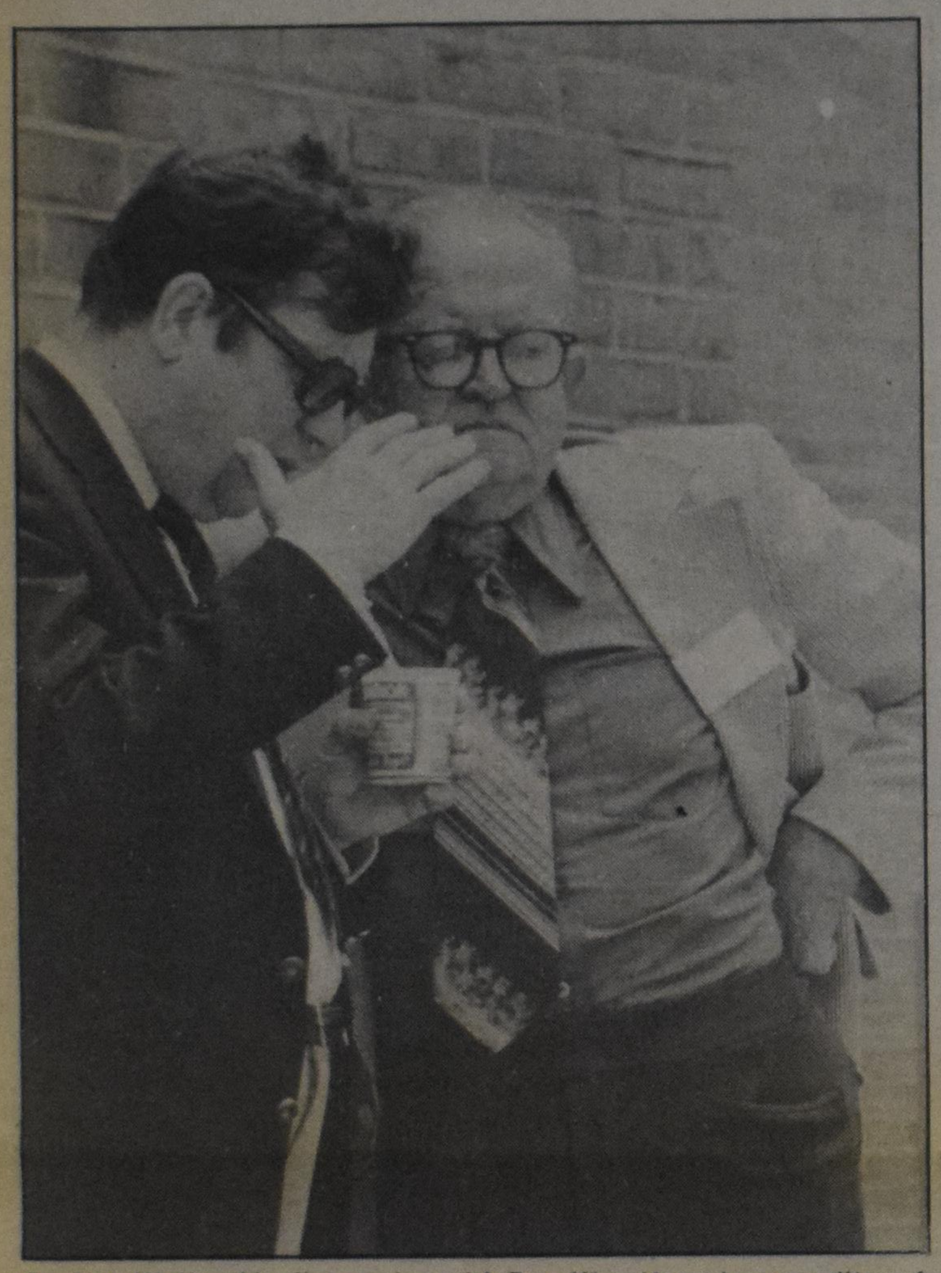
"Professor Herman Bavinck pointed out that every Christian has a Christ-given freedom to read and interpret the Bible in accordance with his own conscience. Only in this way do we read the Bible anew every time and we are then able to apply it to our own situation. This prevents the Bible from becoming prisoner to our own ideas.

"At the same time, we realize that we are not the first ones to read the Bible. We read the Bible in a 'koinonia' (fellowship) in the midst of a believing community and part of a large believing family in the world of readers and doers of the word.

"We also have in the heritage

# FORMEERDE KERKEN IN NEDERLAND

## bout homosexuality, says GKN



*Dr. B.H. Weiland in discussion with Rev. Wm. Haverkamp, editor of* De Wachter. *Dr. Weiland, stated clerk, attended Synod with Rev. Hofland as fraternal delegates of the GKN. He addressed Synod on the GKN's stand on homosexuality.*

There is the preaching of scripture. We try to bring our people back to the foundation of scripture. Our church is not a liberal church. The real liberals have all left the church," he said.

He concluded by warning the CRC of her dangers: "You are looking for security in faith. You are too closed to scientific research. That makes us both jealous and unhappy."

Dr. Weiland spent many hours in dialogue and discussion with many delegates during his two week stay.

## THE DISCUSSION:
## The tragedy of breaking ties

The Gereformeerde Kerken in Nederland had sent two of her most senior representatives to the Christian Reformed Church synod this year with a mission to clarify the former's stand on homosexuality and to mend strained relations between the two Reformed bodies.

Rev. A.C. Hofland of Delft, president of the GKN synod, and Dr. B.H. Weiland, GKN's stated clerk, became a visible presence at synod from the outset.

Initial hostility and anger on the part of several delegates were overcome by constant dialogue with the GKN representatives — during breakfast, lunch and supper hours, coffee breaks, and perhaps most convincingly during late night sessions with groups of delegates.

There was a genuine interest on the part of the GKN delegation to talk and to listen and a similar desire on the part of many CRC delegates — especially those from Canada with closer Dutch ties — to listen and to come to understand the Dutch mind as well.

Synod devoted a Saturday morning to the GKN issue. It opened the morning session by hearing two speeches: first a formal one by Rev. Hofland on the state of the GKN and the need for continued close cooperation, and then a talk by Dr. Weiland on the homosexuality matter. Following the speeches, synod delved into the substance of the CRC's response to the Gereformeerde Kerk. The mood among delegates was tough. Some delegates were out to sever ties with the GKN, to severely reprimand them for their stand on homosexuality, and to cut some of the ties of ecclesiastical fellowship.

Synod, however, concluded its Saturday session at noon to allow local delegates to go home. That gave delegates all of Saturday afternoon and evening and all of Sunday to rethink their positions, to talk with the GKN delegates and with each other, and to formulate sensible resolutions for Monday's resumption of the debate.

When synod resumed on Monday morning, the mood had changed drastically. Delegates seemed to have "matured" over the weekend; much of their "sting" was gone.

Chairman of the Interchurch Relations Committee, Rev. Clarence Boomsma, pointed out to synod that continued dialogue with the GKN on this matter was important. "The GKN did not condone homosexuality when it adopted its report. She tried to take a pastoral approach by leaving final decisions on how to deal with homosexuals up to the individual consistories," Rev. Boomsma said.

"The GKN is saying (to us): 'We're not clear on what the Bible says.' We as (Interchurch Relations) Committee want to continue to work with them. The GKN is concerned about what the Bible says. We recommend continuing dialogue. That is precisely what ecclesiastical relationship is all about."

Rev. Boomsma also mentioned that the GKN, in responding to the official CRC letter which asked for clarification of their position on homosexuality, seriously questioned the CRC report on homosexuality. "They have challenged our report and that is deserving of an answer."

"To break table fellowship with them at this time," said Boomsma, "is like taking the first step of censure. Give us (the IRC) time to bear our testimony to the GKN and to admonish them."

The committee chairman said that breaking ties with them would be a serious matter and that the IRC and synod would have to be clearly convinced that the grounds for such a move would be solid.

## Plagued by tragedies

Tragedy struck synod on several fronts this year. Delegates were stunned early in their Wednesday morning (June 10) session by the announcement that a pastor had been found dead in his dormitory room.

Rev. James Huizenga of Brandon, Manitoba, had been in Grand Rapids to complete a graduate course at Calvin Seminary. According to faculty members, he had attended class on Monday but had been absent on Tuesday. When he failed to appear for class Wednesday, a check was made of his room in Schultze Hall.

According to Rev. Kerssies, Rev. Huizenga had a history of heart problems. He had undergone major surgery more than ten years ago and was under doctor's care and medication in recent years. He had complained to Kerssies about chest pains as recently as Monday evening.

Rev. Huizenga leaves his wife Louise and five children. At the time of his death, he was pastor of the First Christian Reformed Church of Brandon, Manitoba. A 1959 graduate of Calvin Seminary, he had previously served churches in Terrace, BC (1959-1964); Harrison, South Dakota (1964-1968); and Edson, AB (1968-1975). He was born in Munster, Indiana, October 14, 1933.

The Calvin Seminary course in which Rev. Huizenga was enrolled was titled "The Apocalypse" — a study of St. John's Revelation of heavenly visions.

In other incidents, a delegate's home was hit by a tornado while the delegate was at synod. He immediately flew home and returned after a couple of days, saying that damage was not as bad as had been initially thought.

The father-in-law of an Edmonton delegate passed away during synod. Another delegate's mother-in-law died just after he left to attend synod on June 8.

Rev. Henry Vander Kam, an active church leader for Iowa, suffered a number of heart attacks during the time of synod and was resting in a hospital near Grand Rapids (see separate story).

### King's College recognized

The King's College in Edmonton, Alberta was officially recognized as "an educational agency recommended for financial support by synod." As such it also provides a yearly report to synod which is included in the agenda and acts of synod.

### SIC's role limited

The 14-member Synodical Interim Committee (SIC) which meets between synods to carry out much of the corporate work and handles "all synodical matters which cannot be postponed until the next synod," has been gaining in power and strength during the past 10 years.

A committee to study the power of the SIC presented this year's synod with a new set of rules. A few changes were made in the wording of certain recommendations to carefully guard against this committee becoming too powerful.

of the Reformation the 'Sola Gratia" (only by grace). By the grace of God we are made mild and humble, also in our opinion of each other. We do not just write each other off. We stand beside each other, for I as well as the others may live by grace.

"With the grace of our Lord Jesus Christ as a common base we may together search for that which serves the 'koinonia" in our churches, in our country and in our relationship to other churches. For if we confess the matter of grace in a divided way, then grace itself is hidden from the world.

"Thirdly, we speak of the 'Sola fide' (only by faith). In this case we are warned against the activist as well as against those with folded hands and arms.

"Please, brothers, bear with us and stay on our side as we try to do in regard to you, that we may truly learn from each other and, in this world, may stand together in the name which is above all names so that we can say: 'Today we know that the Lord is with us!'"

In the days that followed his speech, Rev. Hofland was called upon on several occasions during informal dinner talks and evening kletses, to discuss church life in Holland. There was a genuine concern on the part of many delegates to want to find out what was going on in The Netherlands and also, on occasion, to admonish them for certain stands and trends.

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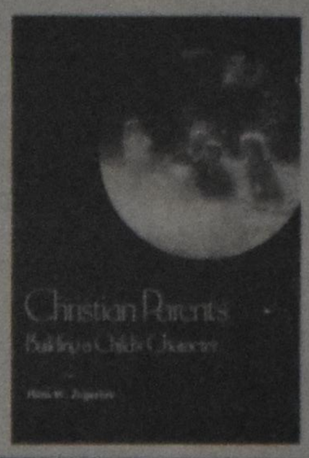


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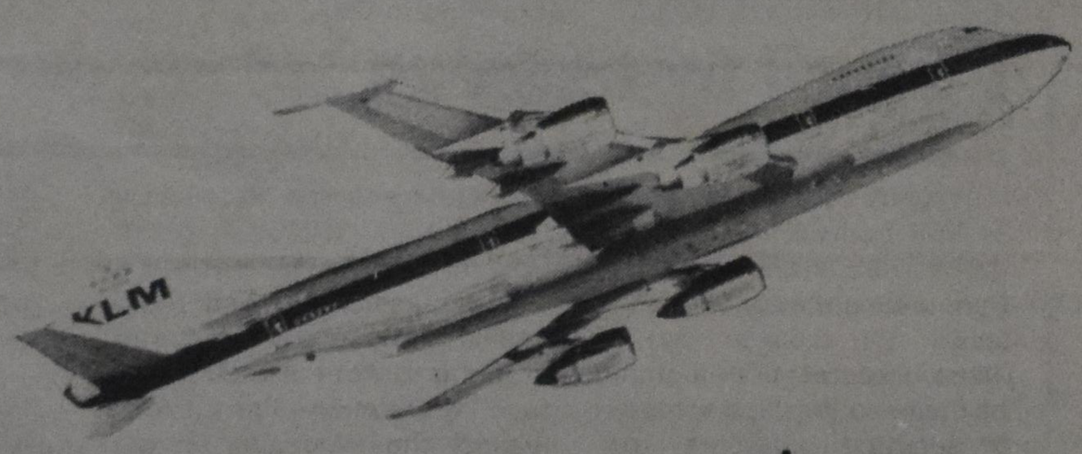


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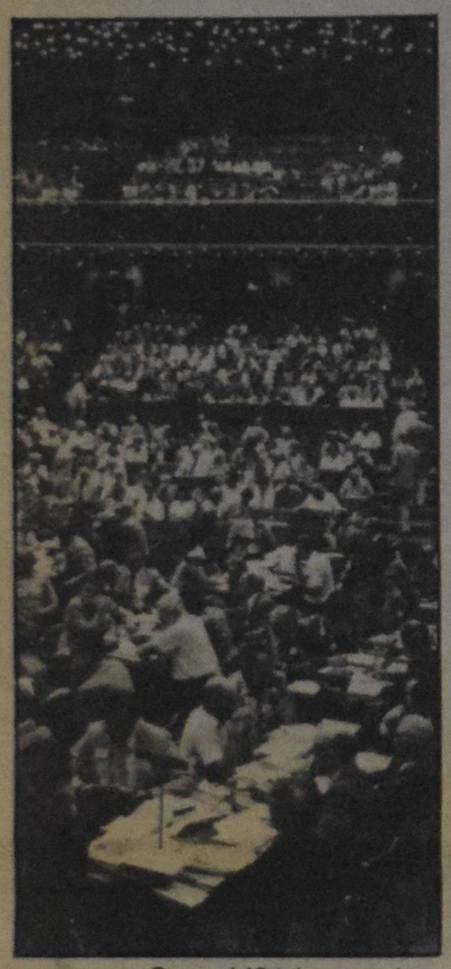
# Synod '81

## Minister's pensions continue to improve

Ever since the introduction of the new Ministers' Pension Plan for the CRC in 1970, objections were raised, and this time the 1981 synod had to deal with an overture from Classis Alberta North. Rev. Mel Pool and elder John Woudstra did an excellent job in defending their point of view, but they were voices crying in the wilderness. Synod did not want to take a step backwards from a stable, sound fund to the shaky "pay-as-you-go" plan.



*Synod '81 in session*

Because of legal requirements in Canada, advanced funding is indeed the soundest way to operate a pension plan. Certainly, a sizeable fund is required to take care of ministers' pensions, but we have qualified men to administer such a fund. A good many people seem to think that it takes an insurance company to manage pension funds, but that's not so.

Some ministers are of the opinion that they were receiving more pension (50 percent of income) under the old plan. That's not true. The church had decided that ministers should have a pension of about 50 percent of their salary.

Before 1966, Canada did not have a Pension Plan, and therefore the church provided the 50 percent with the ministers contributing approximately 3 to 4 percent of their salary. In the meantime the Canada Pension Plan was established, and the CRC decided that ministers should continue to receive the 50 percent without any contribution on their part.

In 1970, the church provided for a $3,620 pension, and the government added $2,460, making it a total of $6,080. For 1982 the church pension will amount to $6,075 and the Canada Pension Plan adds $7,700, providing a total pension of $13,775 which is probably close to half of their present salary, or in some cases even more. This depends on how much congregations are paying their pastors today.

It seems we still have a good number of churches who feel very comfortable in paying according to the salary suggested under "minister-salary guidelines," but who forget that these are "minimum" figures.

During the last 10 years, ministers' pensions have doubled and although not exactly keeping up with the rate of inflation, we are doing better under the new plan than we would have under the old plan. When the new plan was introduced the experts told us that the increase in quota would only last for a few years, but who could predict the devastating rate of inflation we experienced? Because of this, the quota for the ministers' pension plan will be increased from $34 per family to $36 for 1982.

It seems our ministers face the problem of housing at retirement age. It is not so much the amount of pension, but the question of "home ownership," or sufficient funds to pay the rent of an apartment.

In order to solve that problem we can think of a good many ways to assist our pastors, and one of them is to stop providing a parsonage, and provide an allowance sufficient to rent a home, or to pay on a mortgage. In doing so, we prepare the minister for living on a pension at age 65 and at the same time do away with the tensions between ministers' wives and administration committees.

One minister at synod told me that administration committees are a "pain in the neck," never having any money to paint the parsonage or clean the windows. However, a brother elder who used to serve on such a committee looked at it from a different point of view, and suggested that Mrs. Pastor was expecting too much, and was spoiled, because of the "parsonage system" with the church paying all the bills.

Whatever we do, it seems we have come to the end of providing a parsonage for our pastors. But we should come up with a system, making it possible for ministers to put a down payment on the table to satisfy real estate agents. From there on they have much more in common with the members of the congregation. They will also shiver when the heating bill goes up, and mother turns the thermostat down.

When city council decides to increase property taxes, they will know exactly how much it hurts members of the congregation in their pocketbook. Of course they also benefit from the increase in the value of their property, which is nothing to sneeze at.

As a member of the advisory committee on finances, I enjoyed the discussions on financial matters of our church, and appreciated the chairmanship of Rev. John Klomps who expertly guided the committee through all the financial discussions and decisions.

Klaas Terpstra,
Classis Hamilton

## Iowa seminary leader suffered heart attack

Within hours of considering a report on the creation of a new seminary, Synod was informed that one of the founders of the alternate seminary had suffered a heart attack and was in serious condition in a Kalamazoo, Michigan hospital.

Rev. Henry Vander Kam, pastor of the Doon (Iowa) Christian Reformed Church, had been in Kalamazoo to deliver an address in support of a new, Northwest Iowa, seminary when he had the attack. He had suffered two minor heart attacks on Sunday before his admission, and experienced a more serious coronary failure early Monday while in the hospital's Intensive Care Unit.

Vander Kam, a native of The Netherlands, was one of eight Iowa preachers who recently announced a drive to start a new training centre for Christian Reformed ministers. The sixty-four-year-old pastor was reportedly being considered for a faculty position in the new seminary if it opens its doors as planned in 1982.

According to a pastor who visited the preacher, Vander Kam had no history of heart illness but had been under considerable emotional pressure in recent months.

Vander Kam spent thirty-six years in the Christian Reformed ministry, serving congregations in Michigan, Iowa, and Florida before moving to his current pastorate in Northwest Iowa. He is well known in the denomination as a result of his articles frequently placed in church papers.

## Divorced and separated brought together through ministry

**by Wilma Binnema VanderSchaaf**

About a year and a half ago, a group was started in Edmonton to minister to the needs of the divorced and separated individuals associated with the Christian Reformed community. The need for the ministry was realized by Herman and Diane Praamsma in the community where Herman serves as pastor of the Maranatha Christian Reformed Church. They discovered that bitterness towards the church was intense and common among those who had sought a solution to their marital difficulties in divorce or separation.

The goal of the group was to foster a mutual understanding between those who were hurt by the actions, or lack of action, of consistories, and those who often, inadvertently, and misguidedly, rejected people on the basis of their marital status.

Through lectures, discussions, and the support of the Praamsmas and the Jansens (John Jansen serves as pastor of the Glad Tidings CRC in Edmonton), the embittered found help in understanding their own anger, in understanding what could have gone wrong in their marriage relationship as well as in communications with the church. The responsibility of re-establishing communication, they learned, lies with those who choose to deal with it. Taking up that responsibility and taking the initiative, if necessary, becomes part of the healing process.

Tapes, films, and talks by counsellors, ministers and others, focussed on such topics as raising children in the single parent home, dealing with guilt and bitterness, and improving communication with the ex-spouse. The Praamsmas' concern grew, in part, out of their close association with a couple who had gone through a very destructive divorce. In this case the children suffered tremendously.

Diane Praamsma emphasizes the need for the divorced and separated parents to continue the parenting role in a cooperative manner. Children are often used as message bearers. This is an unjust, confusing burden for them. The co-parenting role, Diane feels, is not only possible but could be a rewarding experience.

Understanding and knowing that one is listened to is an important step in realizing what must be done. Admitting guilt — confessing sin — cannot be done in a nasty setting. It must be done in an atmosphere of love and acceptance. Realizing and naming one's faults and destructive patterns is a significant part of healing and self-realization. It may not necessarily mean the reconciliation of a severely damaged marriage.

The ministry of the church, Diane emphasizes, is to preach the gospel. It must teach us to be compassionate and admonish those who are unwilling to work at their marriage. "Personally, I'm all for helping the wounded," she says. Many times the church does not take the single into account in its programs. This includes the widow and widower as well. Often the separated and divorced, in addition to being single, have the added stigma of sin attached.

The group, which met regularly over the winter months, includes a great range of age and education. It includes those raised in Christian homes and those who were not. Even among the divorced, acceptance is often lacking. Other divorcees are seen in terms of the stereotypes, of which we have always been taught to think as divorcees. Non-divorced and divorced alike need to fight the stereotyping in order to become accepting, and in order to share in the devotional and confessional aspect of their lives.

Sometimes it is necessary to say what this group is not, Diane concedes. It is not a social singles group. It is not a forum where wounded people can have an outlet for all their complaints about "the other one," though it may mean allowing for that on occasion. "It is essential to understand that this group does not function as an end in itself, but to enable the integration into the church community." It is a means by which responsible, Christian people can take up their responsibility and go on with the business of living in a wholesome, God-serving way.

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# Waar zijn mijn zonden?

Zo'n vraag veronderstelt dat wij allen zondaren zijn, mensen die gezondigd hebben. Er komen in de Bijbel heel wat woorden voor die uitdrukken wat zonde is. En er wordt verwacht dat mensen zondebesef hebben. Zij behoren te weten dat zij Gods wet hebben overtreden, en behoren te zeggen: wij hebben God op 't hoogst misdaan, en zij behoren te bidden: verzoen de zware schuld die ons met schrik vervult, bewijs ons eens genade. De Bijbel laat ons als Gods openbaring zien dat God een God is die toornt. En het wordt ons voorgehouden dat het vreselijk moet zijn te vallen in de handen van de levende God, dwz een God die leeft, die niet als de goden der heidenen, die, omdat ze dood zijn, hun recht niet kunnen handhaven.

Als een mens Gods gebod overtreedt, om zo te zeggen: ‚nee' tegen God zegt, dan wordt God boos. Wij zondigen immers steeds tegen de hoogste Majesteit. De Bijbel geeft ons een idee van een optelsom als het over onze zonden gaat. Het lijkt wel alsof er een boek van zonden bijgehouden wordt. Johannes schrijft ook: En ik zag de doden, de groten en de kleinen, staande voor de troon, en er werden boeken geopend. En nog een ander boek werd geopend, het boek des levens; en de doden werden geoordeeld op grond van hetgeen in de boeken geschreven stond, naar hun werken. Gelukkig is er dus ook nog een ander boek, waar de Here Jezus van zegt: verheugt u dat uw namen staan opgetekend in de hemel.

Gelukkig is er vergeving van zonden, God de Vader kan al onze zonden vergeven op grond van het zoenoffer dat de Here Jezus Christus aan het kruis heeft volbracht. Het loon dat de zonde geeft is de dood, maar de genade die God schenkt, is het eeuwige leven in Christus Jezus onze Here.

Er wordt naar onze zonden gezocht. De Bijbel zegt soms niet eens wie er naar zoekt. De duivel, onze vijanden, God? Als u echter vraagt: waar zijn mijn zonden? dan zijn er prachtige antwoorden in de Bijbel te vinden, voor ieder die gelooft in het zoenbloed dat Jezus gestort heeft voor een volkomen verzoening van al onze zonden. Als we dat geloven moeten we eens aan Micha vragen: waar zijn de zonden van Gods volk? En hij antwoordt: Wie is een God als Gij, die de ongerechtigheid vergeeft en de overtreding van het overblijfsel van zijn erfdeel voorbijgaat, die zijn toorn niet voor eeuwig behoudt, maar een welbehagen heeft in goedertierenheid! Hij zal Zich weer over ons ontfermen, Hij zal onze, ongerechtigheden vertreden. Ja, Gij zult al onze zonden werpen in de diepten der zee!

Men vertelt ons dat er diepten zijn in de oceanen die nog nooit gepeild zijn. Die diepten zijn zo donker dat het water zo zwart is als inkt. En de druk is zo groot dat een schip dat daar naar de bodem zinkt gewoon verpletterd wordt als een stuk kinderspeelgoed. God heeft onze zonden in de diepten der zee geworpen, dat wil zeggen: ze zijn weg, niet meer te vinden, verdwenen.

Jesaja heeft ook een prachtig antwoord op de vraag: waar zijn mijn zonden? Hiskia zong na zijn genezing: Zie, mijn bittere beproeving werd tot heil. Gij toch zijt het, die mijn leven gered hebt van de groeve der vernietiging, want Gij hebt al mijn zonden achter uw rug geworpen. Achter Gods rug, waar is dat? Wij hebben gehoord van Gods aangezicht, soms zelfs genoemd Gods vriendelijk aangezicht, soms kan dat aangezicht toornen. Achter Gods rug dat wil dan zeggen: Ik heb uw zonden weggeworpen, in de diepten der zee, achter mijn rug, dwz. Ik wil er niets meer mee te maken hebben. Ga achter mij, satan, dat zei Jezus. Ga achter mij, zonden van mijn volk, dat zegt God de Vader, om Jezus wil.

Door Jesaja zegt de Here ook nog tot Zijn volk: Ik vaag uw overtredingen weg als een nevel en uw zonden als een wolk. Is het niet geweldig, zoals de mist 's morgens verdwijnt door de opkomende zon, zo laat God ook onze zonden in het niets verdwijnen. En vraag nu eens aan Petrus: waar zijn je zonden? Hij antwoordt: de Here Jezus heeft mijn zonden in Zijn lichaam op het hout gebracht, opdat ik aan de zonde afgestorven, voor de gerechtigheid zou leven, en door Zijn striemen ben ik genezen!

En als u Paulus naar zijn zonden vraagt, dan krijgt u dit prachtige antwoord: Wij zijn levend gemaakt met Christus, toen Hij al onze overtredingen kwijtschold, door het bewijsstuk uit te wissen, dat door zijn inzettingen tegen ons getuigde en ons bedreigde. Mijn zonden zijn niet meer te vinden! God heeft er mee afgerekend om Christus wil. Volledig mee afgerekend. God heeft het zo ook in de Bijbel beloofd aan Zijn volk. En . . . Gods beloften behoren de inhoud van ons geloof te zijn.

Rev. J. VanHarmelen

# Veelzijdig cultureel drama festival op P.E.I.

(Canadian Scene) — Het achtste jaarlijkse National Multicultural Theatre Festival wordt dit jaar gehouden van 8 tot 23 juli in een der oudste Canadese schouwburgen in Georgetown op Prince Edward Island.

Geholpen door het Multiculturalism Program van de Regering van Canada hopen toneelgroepen uit Brits Columbia, Alberta, Manitoba en Ontario in deze 83 jaar oude schouwburg die over 250 zitplaatsen beschikt, opvoeringen te geven.

De National Multicultural Theatre Association, die samen met de Island Community Theatre Inc. en de nationale en provinciale regeringen dit festival organiseert, houdt tevens in het naburige Brudenell van 10 tot 13 juli haar jaarlijkse congres.

„Ik ben blij dat, in dit tiende jaar van Canada's multiculturele politiek, mijn Directoraat weer een rol kan spelen in dit belangrijke festival dat zo duidelijk het multiculturele karakter van ons land demonstreert," zo zei de heer Jim Fleming, Minister of State for Multiculturalism.

# Nederlandse emigratie in 1980

door G.W. Graaskamp

In 1980 emigreerden ongeveer 250 Nederlandse boeren naar Canada; met hun gezinnen meegerekend vormden zij ongeveer een derde van de 2063 Nederlanders die in het afgelopen jaar voorgoed naar Canada kwamen. De belangstelling voor emigratie naar Canada in Nederland is groeiend.

De emigratie van boeren neemt echter niet toe; de reden daarvoor is dat zij het moeilijk vinden om hun bedrijven te verkopen voor de prijzen die zij vragen. De laatste tijd zijn de prijzen van onroerende goederen in Nederland scherp gedaald. Dit is de reden waarom de emigratieplannen van een heleboel boeren in Nederland niet doorgaan.

Om een Canadees emigratievisum te kunnen krijgen moet een Nederlandse boer vaste plannen hebben; hij moet weten in welke Canadese provincie hij zich gaat vestigen omdat de Canadese immigratiedienst de betreffende provinciale regering inlichtingen moet verschaffen betreffende de adspirant-emigrant, o.a. omtrent zijn plannen, zijn vakmanschap en zijn financien.

# PERSOVERZICHT

• Trudeau lijdt aan een verschrikkelijke pebui. Hij had zo graag de grondwet thuis willen hebben op 1 juli om dan een denderende nationale fuif te geven. Helaas, de rechters van de Hoge Raad zijn niet zo zeer geinteresseerd in denderende nationale fuifjes, en die geleerde heren zijn nog niet klaar met hun vonnis. Dus, Trudeau moet wachten net als wij allemaal, en dat zit'm niet lekker. In het parlement moest de oppositie het ontgelden en als Trudeau's vurige toorn over je heen gegaan is kun je maar beter direkt de brandweer bellen.

• Er was hoop in de vorm van een wolkje als een man's hand voor onze huisvrouwen. De regering gaat een enquete houden over de vraag of huisvrouwen ook recht op pensioen hebben. Ze hoeven het mij niet meer te vragen, ik ben er tweehonderd procent voor.

• Het gaat met de ekonomie in Amerika een beetje vooruit. Voor de derde maand al is de inflatie minder dan tien procent. Ik kan anders de financiele en sociale maatregelen van Reagan niet erg bewonderen. Ze lijken,veel op een soort omgekeerd Robin Hood stelsel. Via de belasting nemen ze het geld van de armen en geven het aan de rijken.

• De Verenigde Naties hebben zich in nogal gematigde termen afkeurend uitgesproken over het Israeliese bombardement op de kernfabriek in Bagdad. De president van Irak bakte het ook bruin; die man deed een beroep op alle vredelievende landen om hem te helpen met het bouwen van een atoom. Voor dat doel zou ik hem nog niet een stukje van een mecanodoos willen sturen.

• De afgezette president van Iran is nog steeds ondergedoken. Ook in China werd iemand tot aftreden gedwongen, het was de baas van de kommunistiese partij, de laatste van de Mao-isten. Hoezeer de tijden en omstandigheden daar wel veranderd zijn moge blijken uit het feit dat deze funktionaris heel netjes pensioen gaat trekken. Het is nog niet zolang geleden dat de enige manier van aftreding daar werd gevormd door een kogel in de nek.

• Mitterand, die ook in de verkiezingen voor de volksvertegenwoordiging grote bijval ontving, heeft toch vier kommunisten in zijn kabinet opgenomen. Volgens mijn gewoonlijk erg betrouwbare en wel ingelichte bronnen zit de kabinetsformatie in Holland vast op het feit dat de koalitie het premierschap van VanAgt niet aanvaardbaar vindt.

• De Paus werd weer in het ziekenhuis opgenomen vanwege een hardnekkige koorts. Het bleek voort te komen uit een infektie in de borst, en hij knapt nu weer lekker op.

• De gemeente-secretaris van een klein dorp hier in Ontario, Palmerston, had een nogal eenvoudige manier van boekhouding voor ontvangen belastingen: hij stak het allemaal in zijn eigen zak. In de afgelopen tien jaar had hij het gepresteerd om $270.000 achterover te drukken. „'t Hele durp staat op zijn kop."

• En als u zo gedacht had dat we toch in een tijd van betrekkelijke vrede leven zal het u tegenvallen dat er op het ogenblik in de wereld 23 oorlogen aan de gang zijn. En daarbij tel ik dan niet eens de oorlog tussen een paar buren in onze straat, die grote onenigheid hebben omdat het hondje van de ene buur altijd tegen het boompje van de andere buur aanpiest. Ik zal u wel laten weten hoe het afloopt, maar ik zie nog geen vrede in het verschiet. Die hond vindt dat boompje natuurlijk geknipt voor zijn doeleind, en wat doe je er aan. Lezen kan 't stomme dier natuurlijk ook niet.

Carl D. Tuyl

# Dag oude dag!

**by Ab Vander Mey**

## Gezond en blij

„Gezondheid is iets dat je voelt alsof het de beste tijd van het jaar is." Het is waar, dat het belangrijk is om gezond te zijn als je tevens blij wilt zijn. Maar andersom is ook waar, namelijk, om gezond te zijn moet je ook opgewekt zijn. Een negatieve uitkijk op het leven kan psychische stoornissen veroorzaken, welke weer kunnen leiden tot een ernstige ziekte. Vele mensen zijn interessant en gelukkig — ook op een latere leeftijd, en hetzelfde kan ook voor u gelden.

**Op uw gezondheid**

Alhoewel men het zich vaak niet realiseert, is het een feit dat ondervoeding een van de grootste gezondheidsproblemen is bij bejaarden. Mevr. Mens bijvoorbeeld, woont alleen op een flatje en vindt dat maaltijden klaarmaken maar een saaie bedoening is. En alleen eten vindt zij helemaal waardeloos. Zij doet het dus veel makkelijker door de Corn Flakes te pakken en een kopje instant koffie te maken waarna zij dit aan het aanrecht staat te nuttigen. Deze situatie doet zich nog vaker voor bij weduwnaren en dan meestal nog een graadje erger.

Om uw gezondheid te waarborgen wil ik u thans een paar eenvoudige voorstellen doen.

- Ga geregeld naar uw huisarts voor een lichamelijk onderzoek.
- Ga op z'n minst een keer per jaar naar de tandarts.
- Vraag aan uw dokter welk dieet het beste bij u past.
- Wees erg zorgvuldig met uw persoonlijke hygiene.
- Zorg ervoor dat u actief deelneemt aan sociale en recreatieve activiteiten voor bejaarden in uw omgeving.

**Voor de lol**

Het geeft niet waar je heen gaat, overal zie je mensen die zich met sport en spel bezighouden. Hardlopende kinderen, een voetbalwedstrijd, groepjes mensen op de golfbaan en gewoon wandelende mensen.

Natuurlijk moet het spelprogramma voor ouderen anders zijn dan voor de jongere generatie. Maar veel te vaak zijn de spelmogelijkheden voor bejaarden te beperkt. Het zou voor de buurt of de kerk niet zo gek zijn om eens te kijken wat er niet te organiseren valt met en voor bejaarden. Vele ouderen (maar jongeren net zo goed) doen graag mee aan kerkactiviteiten, zoals een bijbelstudie groep.

**De paden op, de lanen in**

Vele bejaarden reizen wat af vandaag aan de dag. Hoeveel mensen van Trinity Tower in Brampton al niet naar Holland of Engeland en Florida zijn gegaan, kan ik zo langzamerhand niet meer bijhouden. En fijn dat ze het doen. Zolang het nog mogelijk is moet je het niet uitstellen. Geniet er van. Nu is er de gouden mogelijkheid om te reizen en die plekjes, of oude kennissen op te zoeken waar je eerst nooit aan toe kwam. Door te reizen ontmoet je interessante mensen en je doet fijne ervaringen op.

**Vriendschap**

Vriendschap is een uitstekend middel om in je doen en laten jong te blijven. Het is heus niet zo'n vreselijk moeilijk karwei om nieuwe vrienden te maken. Als wij eenmaal beseffen dat er zoveel eenzame mensen zijn, zal het voor ons makkelijker worden om een hand in vriendschap uit te reiken. Sommige mensen hebben helemaal geen vrienden en beperken zich tot de familie-relaties, inplaats van een eigen vriend.

Wij moeten echter altijd om ons heen blijven uitreiken naar nieuwe vrienden, ongeacht de leeftijd. Of een persoon nu aan de overkant van de straat woont of een van de kerkleden is maakt niet veel uit. De meeste mensen vinden het gewoon erg fijn om een vriendelijk persoon te ontmoeten. Een nieuwe vriendschap zal onze horizon verbreden en wij zullen daardoor minder met ons eigen ik bezig zijn.

**Met God alleen**

Om gelukkig en blij te zijn hebben wij een nieuwe visie nodig op God. Wie in God's almacht gelooft, gelooft in de macht en in de gerechtigheid. Als wij naar de wereld kijken en enkel alleen koningen en generaals zien, en legers en vloten die op het eerste signaal dood en verderf over de aarde brengen, zullen wij ten onder gaan in pessimisme en wanhoop. Maar de mens die gelooft in de soevereiniteit van God kan gelukkig zijn en vol vertrouwen.

Ik geloof dat de mensen vrij zijn, ik geloof tegelijk dat alles door God wordt geleid. Hij weet van ons zitten en ons staan. Al onze wegen zijn hem bekend. De veranderingen in de wereld en in de kerk, de verzoekingen, de spanningen, de vreugden, de zorgen van ons leven zijn allemaal in zijn hand. De plaats waar wij zijn, de kamer waarin wij wonen, het werk dat wij doen of door onze jaren niet meer kunnen doen, staan onder zijn bestuur. De Heer regeert. Zijn koninkrijk staat vast.

Ik weet niet wat de toekomst ons aan oordelen zal brengen. Ik weet niet of God in de ouderdom bezig is ons te brengen waar wij niet willen. Ik weet alleen dat wij nooit uit zijn handen zullen vallen.

# Nederlandse inkomens

**door G.W. Graaskamp**

Misschien hebt u zich wel eens afgevraagd wat u nu zou verdienen als u in Nederland was gebleven of wat uw familie en vrienden daar zo ongeveer verdienen.

Dit zijn jaarlijkse bruto inkomens, zonder vacantietoeslag, kinderbijslag, winstdeling, overwerk of andere bijverdiensten. Electricien (beginnend) fl. 23.100., kleuterleidster fl. 23.500., douanebeambte (jong) fl. 24.500., politieagent fl. 29.400., onderofficier (leger) fl. 30.500., huisschilder fl. 32.600., verpleegkundige fl. 30.350, autoverkoper fl. 32.600., busschauffeur fl. 34.700., automonteur fl. 35.300., wijkverpleegster fl. 36.400., timmerman fl. 36.700., postbode fl. 38.850., onderwijzer fl. 44.000., banketbakker (loondienst) fl. 44.100., journalist fl. 48.300., hoofdonderwijzer fl. 49.900., marktkoopman fl. 56.300., leeraar M.B.O. fl. 68.900.

# Greenpeace heeft steun in Nederland

Ongeveer duizend Nederlandse fietsers hebben 50.000 dollar bijeengebracht voor de milieu-organisatie Greenpeace. Zij fietsten vanuit het hele land naar Rotterdam, en werden door zelf uitgekozen sponsors voor elke gefietste kilometer betaald. De opbrengst van de actie is bedoeld om de nieuwe boot van Greenpeace in Nederland te kunnen financieren. Dat nieuwe schip, de Sirius, opvolger van de Rainbow Warrior, zal begin juli naar de Atlantische Oceaan varen om te protesteren tegen het lozen van radio-actief afval in zee door Engeland. De fietsers gingen speciaal naar Rotterdam omdat daar een manifestatie tegen de walvisjacht werd gehouden, een ander actiedoel van Greenpeace.

# Posterijen eren feministen

(Canadian Scene) — Er worden dit jaar vier nieuwe postzegels uitgegeven ter ere van vier Canadese feministen: Henrietta Edwards, Louise McKinney, Idola Saint-Jean en Dr. Emily Stowe.

Henrietta Edwards is in 1849 geboren in Montreal. Na vele jaren van studie werd zij een expert op het gebied van de Canadese wetgeving, en zij was een van de deelnemers in het „Five Persons Case." Hierin werd eens en voor altijd vastgesteld dat vrouwen „personen" waren en het recht hadden zitting te hebben in de Senaat.

Louise McKinney werd geboren in Frankville, Ontario, in 1868. Zij is later naar Alberta verhuisd, waar zij in dienst trad van de Women's Christian Temperance Union. In 1917 werd zij als een van de eerst vrouwen benoemd tot lid van een wetgevend lichaam in het Britse Gemenebest. Zij is later betrokken geweest bij de vestiging van de United Church of Canada en was eveneens betrokken bij het „Five Persons Case."

Idola Saint-Jean is op 19 mei 1880 geboren in Montreal en heeft er hard aan gewerkt om vrouwen het stemrecht te bezorgen en om ongelijkheid voor vrouwen in de wet ongedaan te krijgen.

Dr. Emily Stowe, de eerste vrouwelijke dokter in Canada, werd geboren in South Norwich, Ontario, in 1831. Zij heeft gevochten voor gelijke rechten voor de vrouw, vooral het stemrecht voor vrouwen, en zij heeft de eerste vrouwen kiesvereniging opgericht.


# De roep van het wild:

De wonderen houden nooit op in Ontario's prachtige provinciale parken. Reserveer op een van onze kampeerplaatsen of kampeer op een nabijgelegen vacantieoord. Voor de duizend en een mogelijkheden om terug te gaan naar de natuur staan de 131 provinciale parken in Ontario wijd open. Vul onderstaande coupon in en zend het nog vandaag naar Ontario Travel Parks, Box 33, Queens Park, Toronto, M7A 1N3, of bel ons COLLECT

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Original Art by Glen Loates

# Classified Advertising

**CLASSIFIED RATES**

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**Calvinist Contact**
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

## BIRTHS

**DE GELDER:** Art and Gerry thank the Lord for blessing them with the birth of a daughter, STEPHANIE MARIE, born June 8, 1981. A little sister for Kelly and Charlotte. Grandparents: Mr. and Mrs. P.J. DeGelder, Mt. Brydges, ON and Mr. and Mrs. J. Olthof, Rexdale, ON. Great-grandmother: Mrs. W. Vander Stelt, Brantford, ON.
429 Stockton St., London, ON N6C 3B4

**EISING:** Henry and Maria thank God for the precious gift of a son, JERRY HEDLEY, born Monday, June 15, 1981. A little brother for Angela and Jacqueline. He is the 8th grandchild for Mr. and Mrs. Jannes Eising of Simcoe, and 18th grandchild for Mrs. Alida Voorsluys of Carambei, Brazil.
R.R.#1, Jarvis, ON N0A 1J0

**HOFLAND:** Frank and Joyce thank God for the birth of a healthy baby boy, TIMOTHY WILLIAM, born on Monday, May 25, 1981. A brother for David Jerome, Krista Lee, and Emily Johanna.
1409 Lorne Park Rd., Mississauga, ON

**KLEIN:** We, Wayne and Ingrid, wish to thank the Lord for his precious gift of our first child, who came to fill our lives with love and happiness. On June 10, 1981 the Lord entrusted us with a beautiful baby boy, ADAM WAYNE, weighing 9 lbs. 3½ oz. He is the first grandchild for both Ralph and Anje Eeuwyk and also for Gary Klein and June Vaughan, all of London, ON.
230 Clarke Rd., Unit #216, London, ON N5W 5P8

**KOOPMANS:** With joy and thanksgiving to God, we, Alan and Dorothy Koopmans are happy to announce the birth of our first child, TRAVIS ALBERT, born June 14, 1981. First grandchild for Albert and Evelyn Koopmans of Telkwa, BC and fifth grandchild for John and Margaret Bandstra of Smithers, BC.
R.R.#1, Penner Rd., Telkwa, BC V0J 2X0

## MARRIAGES

**DEN ENGELSMAN-VAN DOMMELEN:** Mr. and Mrs. Leendert Den Engelsman of Richmond Hill, are pleased to announce the forthcoming marriage of their daughter, BARBARA ANN to BILL, son of Mr. and Mrs. W. Van Dommelen of Brampton. The wedding will take place, the Lord willing, on July 18, 1981 in the Second Chr. Ref. Church of Brampton. Rev. P.W. De Bruyne officiating.
Future address: 57 Hansen Rd., Unit #36, Brampton, ON

**JANSSENS-NEDERLOF:** Mr. and Mrs. Henry Janssens and Mr. and Mrs. Bastiaan Nederlof, are delighted to announce the marriage of their children, DEBRA and THEODORE. The wedding will take place, D.V., on Saturday, July 18, 1981 at 3:30 p.m. in the Immanuel Chr. Ref. Church, Hamilton, ON. Rev. B. Nederlof officiating.
Address: 249 West 5th St., Hamilton, ON L9C 3N8

**PIERSMA-ADEMA:** Mr. and Mrs. Walter Piersma of Newcastle, ON, are pleased to announce the forthcoming marriage of their daughter, ELIZABETH ANN to CORNELIUS, son of Mr. and Mrs. Sid Adema of Georgetown, ON. The ceremony will take place, the Lord willing, on July 24, 1981 at 7:00 p.m. in the Georgetown Chr. Ref. Church, Georgetown, ON.
Future address: 84 Mill St., Apt. #5, Georgetown, ON L7G 2C9

**SIKKEMA-NAUTA:** Jelte and Lena Sikkema of R.R.#3, Blenheim, ON, and Dick and Marie Nauta of R.R. #3, Merlin, ON, are happy to announce the forthcoming marriage of their children, JANET JANICE and DAVID JACOB. The ceremony will take place, the Lord willing, Saturday, July 11, 1981 at 11 a.m. in Grace Chr. Ref. Church, Chatham, ON. Rev. Ralph Koops officiating.
Future address: R.R.#1, Utopia, ON.

**SMIDS-JACKSON:** Mr. and Mrs. Ralph Smids and Mr. and Mrs. Tom Jackson of Chatham, ON, are pleased to announce the forthcoming marriage of their children, ELLIE and RALPH. The wedding ceremony will take place, D.V., on Saturday, July 4, 1981, at 2:30 p.m. in the First Chr. Ref. Church, Chatham, ON. Rev. Ralph Koops officiating.
Future address: 975 Grand Ave., Apt. #305, Chatham, ON N7L 4Z6

**VANDERVEEN-CUPIDO:** With thanks to the Lord, we are happy to announce the wedding of our children, JOANNE and PETER. The ceremony will take place, the Lord willing, on July 18, 1981 in the West End Chr. Ref. Church, Edmonton, AB. Rev. G. Pols officiating.
Mr. and Mrs. Jess Vanderveen
Mr. and Mrs. Andy Cupido
Future address: 10411 - 162 St., Edmonton, AB T5P 3L6

TALK IS CHEAP

in Calvinist Contact
Family Announcements

Share your family's joys and sorrows with your hundreds of friends and relatives across the country.

Family Announcements:
When you cry, your friends cry with you.
When you are happy, your friends share in the joy.

## MARRIAGES

**WYBENGA-VANDEN BERG:** Mr. and Mrs. P. Wybenga of 10613 - 96 St., Edmonton, AB, and Mr. and Mrs. W. Vanden Berg of Esdoornplantsoen, 5 St. Maarten, Netherlands, are happy to announce the forthcoming marriage of their children, MARION JOANNE and ROELOF, on Friday, August 14, 1981, in Edmonton. Rev. J.H. Kits of Second Chr. Ref. Church officiating.
Future address: The Netherlands

**YPMA-VAN DE HOEF:** Mr. and Mrs. George Ypma of Norwich, ON, joyfully announce the marriage of their daughter, JANE SYLVIA to JACOB MAURICE, son of Mr. and Mrs. Sander Van De Hoef of Springfield, ON. This celebration will take place, the Lord willing, on Friday, July 24, 1981 at 4:00 p.m. in the Tillsonburg Chr. Ref. Church, Tillsonburg, ON. Rev. C. Pool officiating.
Future address: 2021 Eastern Ave. S.E., Grand Rapids, MI, U.S.A. 49507

**ZANDBERGEN-BOUMAN:** Mr. and Mrs. Gerrit Zandbergen, R.R.#1, Hensall, ON, are pleased to announce the marriage of their daughter, SHIRLEY JOAN to LUKE, son of Mr. and Mrs. Henry Bouman, Clinton, ON. The Lord willing, the ceremony will take place on Friday, July 17, 1981 at 6:30 in the Chr. Ref. Church, Exeter, ON. Rev. B. de Jonge officiating.
Future address: R.R.#1, Londesboro, ON N0M 1E0

## ANNIVERSARIES

1956 June 29 1981
With joy and thanks to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

CLARENCE and JOYCE BOONSTRA
(nee Luyk)

May they continue to experience God's nearness in love, health and happiness.
With love:
Mary & Fred Elgersma
Rick & Nancy
Iris & Andy
Bruce
Home address: 5 Algonquin Ave., Hamilton, ON L9J 1A2

Delft, Brampton,
1926 1981
Met dank aan God, onze hemelse Vader, hopen wij met onze familie op 11 augustus te gedenken dat de Here ons 55 jaar geleden te samen bracht, Psalm 116:7 berijmd.

MR. and MRS. SIMON EYGENRAAM

Joining our parents in this joyful celebration are their thankful children:
Hanny & Bob Van Dyke — Holland Marsh, ON
George & Ann Eygenraam — Fruitland, ON
Frank & Janny Eygenraam — Belmont, ON
Audrey Van Dyke — Fort St. John, BC
Bill Van Dyke — Edson, AB
Ann & Jetse Hamstra — Brantford, ON
Simon & Corrie Eygenraam — Brampton, ON
Gerrie & John Kiezenbrink — Nestleton, ON
Elsie & Ak Takasaki — Burnaby, BC
Lena & Wiebe Tjepkema — Richmond, BC
Henry & Mary Eygenraam — Unionville, ON
and 48 grandchildren and 16 great-grandchildren.
Open house, August 11 from 2 - 5 p.m. in Trinity Towers, Apt. #312, 7900 McLaughlin S. Brampton, ON L6V 3N2. Best wishes only. Voor de bewoners van Trinity Towers gelegenheid tot feliciteren augustus 13, donderdag 7:30 p.m. in de recreation room.

## ANNIVERSARIES

1956 July 7 1981
Hebrews 13:8
With joy and thankfulness to our God, we celebrate with our parents,

DON and RIET HEERINGA
(nee Langerak)

their 25th Wedding Anniversary. Our prayer is that he will continue to guide and bless them.
With love from their children:
John & Karen (fiance)
Gilbert & Renee Margaret
There will be an open house on Saturday, July 11, 1981 from 2 - 5 p.m. in their home.
143 Elizabeth Cr., Whitby, ON L1N 3S1

Zwartsluis Edmonton
1926 23 juli 1981
Met vreugde en dankbaarheid aan God geven wij kennis van de 55-jarige echtvereniging van onze lieve ouders, grootouders en overgrootouders,

HENDRIK en JOHANNA KUIPERS
(Schraa)

„Gelooft zij God met diep ontzag. Hij overlaadt ons dag aan dag, met Zijne gunstbewijzen."
Hun dankbare kinderen, klein en achterkleinkinderen:
Anny & Henk Heetebry; Jenny & Ben; Nadine, Kevin, Natasha, Brian
Henk & Marguita; David, Laurel, Thomas
Joanne & Rick; Michelle, Ryan, Micheal
Alice & John; Selby, Travis
Nora & Rick; Willy, Bradley, Anthony
John & Gina; Richard, Heidi
Grace & Harold; Wesley
Bert
—Abbotsford, BC
Aly & Ameling Borst; Henk & Phyllis
Gerry & Audrey
Jeannette & Henry (engaged)
— Edmonton, AB
Gerda van Dyk; Alice & Jim; Carleen
Henk & Willy; Erin, Jessica, Kristopher
Jody & John; Cristel, Naomi
Jackie
Georgina
Elliott
—Edmonton, AB
Dien & Peter Vinke; Loes & Wim; Pepper, Patrick, Henry
Henk
Joke
Johan
— Spakenburg, Holland
Gerhard & Wilma Kuipers-Scholten; Grenda
Jolanda
Henry
Ronald
— Edmonton, AB
Home address: 10136 - 153 St., Edmonton, AB T5P 2B1

1931 July 14 1981
Brantford
With thankfulness and joy to the Lord, we wish to celebrate, D.V., the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

LEENDERT and MAARTJE VAN HOLST
(nee Buitelaar)

We wish them God's blessing of health, happiness and love. May God continue to keep them and guide them in the years to come.
With love and congratulations from their children:
Betty & Gerrit — Mt. Pleasant
Jack & Jean — Parkville, BC
Toni & Bill — Cambridge
Leo & Delia — Brantford
Ina & Guy — Brantford
Bert & Jane — Brantford
Art & Sally — Brantford
24 grandchildren and 6 great-grandchildren
Open house will be held Tuesday, July 14, 1981, from 8 -10 p.m. in the Mohawk Pavillion, Mohawk Park, Brantford.
Home address: 82 Ivanhoe Rd., Apt. D, Brantford, ON N3R V6V

## ANNIVERSARIES

1936 July 9 1981
With joy and thankfulness, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

JOHN and JILLIE VANDER HEIDE
(nee Groen)

Congratulations Mom and Dad and many more years together in love and happiness.
George & Mya Vander Heide; John, Lorelei — Vilna, AB
Hank & Trinkie Vander Heide; Wilma, Julie — R.R.#1, Williamsburg, ON
Henny & Paul Stewart; Carrie, Rachel — R.R.#1, Williamsburg, ON
Barbara & Peter Patenaude; Rohn — Crysler, ON
Friends and relatives are invited to celebrate with us at an open house held from 8 till 11 p.m. on Thursday, July 9, 1981, at the home of Paul and Henny Stewart (Elma).
Home address: R.R.#2, Chesterville, ON K0C 1H0

Metslawier, (Fr.) Chatham, ON
July 17
With thankfulness to God, we would like to announce the 50th Wedding Anniversary of our brother and sister-in-law, uncle and aunt,

DONALD and JANE VAN DIJKEN
(nee Sijtsma)

We pray that the Lord may bless and keep them in his care.
John & Anje Dreise-Van Dijken — Trenton, ON
Simon & Dina Dreise — Chatham, ON
Marten & Grace Van Rooyen — Forest, ON
Dick & Mary De Jong — Hastings, ON
Albert & Aleida Dreise — Palmerston, ON
Nieces and nephews
Home address; 32 Allen St., Chatham, ON N7M 5E6

Bunschoten Moorefield
1956 July 18 1981
With thanks to the Lord, our dear parents and grandparents,

ELBERT and DICKY WALTER
(nee DeWaal)

hope to celebrate their 25th Wedding Anniversary.
Jake, Bep & David
Jim & Liz
There will be an open house, Saturday, July 18, 1981 from 2 - 4 p.m. at their home.
R.R.#2, Moorefield, ON N0G 2K0

"And Jesus and his disciples were also invited to the wedding" (John 2:2).
On May 27, 1941, our parents,

WYBE ZEYL and
AUKIEN BOUWINA AGEMA

were united in marriage.
As children and grandchildren we have celebrated their 40th Wedding Anniversary. We thank God for the years he has given them and pray that God will continue to guide them in the future as he has in the past.
Jack & Christel; William, Kirsten — Dundas, ON
Don & Judy; Jonathan, Jennifer — Kingston, RI
Jim & Alice; Leanna — Point Edward, ON
Tom & Lydia; Derek, David, Thomas, Jonathan — Smithville, ON
John & Nettie; Jessica, Denise, Mathew — Woodstock, ON
Home address: 645 Elizabeth Ave., Sarnia, ON

**Planning to wed?**

Announce the occasion in C.C. WITH YOUR NEW ADDRESS, (Canada and U.S. only) and you'll receive C.C. FREE for one year.

# Classified Advertising

## OBITUARIES

On Tuesday, June 9, 1981, the Lord took to himself, his servant, our beloved son and brother,

REV. JAMES HUIZENGA

minister of the Gospel in Brandon, MB, at the age of 47. Husband of Louis Thomas.
Father of:
Larry & Phylis Van Gelder; Andrea — Orange City, IA
Thomas
Timothy
Calvin
Jana
—at home
"Blessed are the dead who die in the Lord" (Revelations 14:13).
Mrs. Henry J. Huizenga — South Holland, IL
Ralph & Margene Paarlberg — Mantino, IL
Henry & Jean Huizenga — Highland, IN
William & Marie Anne Beljes — Yucaipa, CA
John & Joyce Kerssies — Sarnia, ON
Terry & Jacque Vander Slik — Petoskey, MI
Predeceased by his twin brother, Rev. John Huizenga in 1968.
134 Louise Ave., Brandon, MB R7A 0W5

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"My grace is sufficient for thee ..." (II Corinthians 12:9).
On June 13, 1981, our heavenly Father suddenly called unto himself, our dear husband, father and grandfather,

HENDRIK SLOFSTRA

at the age of 77.
He is survived by his loving wife: Nel Slofstra (nee Stigter)
his children:
Lambert & Denise (nee Lollinga) — Brampton, ON
Martin & Janny (nee Vander Byl) — Medicine Hat, AB
Bill & Ann (nee Plantinga) — Grimsby, ON
Pieterdina & Klaas Scheepstra — Terheyl, Drente
Hank & Leny (nee Hazelaar) — Medicine Hat, AB
Jackie & James Aasman — Medicine Hat, AB
Tina & Bill Aasman — Medicine Hat, AB
and 20 grandchildren
Funeral service was held Wednesday, June 17, 1981, in the First Chr. Ref. Church in Medicine Hat with Rev. J. Tuininga from Lethbridge officiating.
Home address: 521 Broadway, Redcliff, AB

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Suddenly, on Sunday, June 21, 1981, the Lord, in his wisdom, took unto himself our dearly beloved husband, father and grandfather,

GARRELT MELLO JONKER

in his 69th year.
"Even though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and staff, they comfort me" (Psalm 23:4).
Sadly missed by his wife: Margaret Jonker (Kuyvenhoven)
and children:
Ena & John Van Rooyen — Chatham
Gus & Tini Jonker — St. Catharines
Tina & Bill Goldin — St. Catharines
Nicolette — Toronto
Vince & Edwina Jonker — Niagara-on-the-Lake
Carla — at home
and 12 grandchildren
Also survived by three brothers and sisters in The Netherlands.
Funeral services were held on June 24 at Covenant Chr. Ref. Church, St. Catharines, at 1:30 p.m., Rev. Jacob Kuntz officiated. Interment followed in Niagara Lakeshore Cemetery.
25 Monique Cres., St. Catharines, ON L2M 1S8

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## OBITUARIES

On Sunday, June 21, 1981, the Lord took away suddenly, our dear friend,

GARRELT JONKER

at the age of 69.
"The Lord is my shepherd, I shall not want."
We pray to our Lord for his wife Gre and children, that he will strengthen them and be near to them and give them his comfort.
We as their friends will miss him very much.
Jo & Gre Bergman
Klaas & Mien Kraay
Bert & Riek Vanden Bogert
Marian VanderMaarel
Sjenk & Els Van Soelen
Dan & Cor VanderSteen
Hank & Truus Van Rooyen
Jan & Miep Verduin

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On June 1, 1981, at the age of 55, the Lord took home our beloved brother and uncle,

RALPH VAN DER PLOEG

Beloved husband of Cobi van der Eist and dear father of Peter and Audrey.
Psalm 23.
Riek — Delftzijl, Holland
Bert & Elaine — Komoka, ON
Bouk & Henk — Heerde, Holland
Siets — Zeist, Holland
Bill & Joanne — Geralton, ON
Fred & Jane — London, ON
Paul & Mary — Komoka, ON
and nephews and nieces
Predeceased by his parents Pieter and Wietske van der Ploeg, his brother Piet and 2 sisters, Ideke and Margaret.
115 Main St., Komoka, ON

## TEACHERS

**CALGARY:** Calgary Christian School is still in need of qualified teachers in **junior high French, senior high math, physics** for the 1981-82 school year. This school is a kindergarten through grade 12 interdenominational complex and there are plans to expand to other areas of Calgary. If you are interested in joining the team at Calgary Chr. School, please contact:
Ulrich Haasdyk, Principal, Calgary Chr. School 2839-49 St. S.W., Calgary, AB T3E 3X9 or phone: (403) 242-2896.

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**FRUITLAND:** John Knox Memorial Christian School has an opening in a **split grade 2 and 3 class** for the school year 1981-82. Prospective or experienced teachers are encouraged to apply. Inquiries and applications should be directed to: William Slofstra, Principal, P.O. Box 27, Fruitland, ON L0R 1L0 or call: 1-416-643-2460.

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**GUELPH:** Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades.** Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

## TEACHERS

**OTTAWA:** Teachers required for September, 1981: **senior mathematics** and **science**, for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: Mr. Derek Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3

## EMPLOY. WANTED

**32-YEAR-OLD FAMILY MAN,** employed in large greenhouse operation in BC for seven years, relocating to Ontario towards end of summer, desires a position in a large or small **greenhouse** operation in South Western Ontario. Phone: (604) 584-0251.

## HELP WANTED

**PART-TIME LIBRARIAN NEEDED**

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Lacombe Chr. School needs a **½ time librarian**, beginning August 24, 1981. Some training and experience prefered. Apply in writing to: Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0;
or phone:
782-6531 or 782-6320

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**Pastoral Assistance Needed**
The Christian Reformed Church of Georgetown, Ontario, is seeking applications or enquiries from qualified ministers, candidates or others (ordained or un-ordained) to become part of an existing **team ministry**. Our church numbers approximately 190 families and is located in a semi-rural area about 40 miles west of Toronto in beautiful Halton Hills. Please send correspondence to: Rev. J. De Jong, 7 Hillside Dr., Georgetown, ON (CAN) L7G 4W2. All correspondence will be dealt with in strict confidence.

---

**GREENHOUSE OPERATION** in Niagara Peninsula, needs reliable person, willing to learn and take responsibility. Pleasant working atmosphere. For information call: (416) 643-1628.

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Fruitland John Knox Memorial Chr. School requires a **part-time janitor**, starting September 1, 1981. For information or applications, please contact: J. Voorberg, treasurer, R.R.#2, Beamsville, ON L0R 1B0. Phone: (416) 563-7052.

## PERSONAL

Gentleman, Delft Engineering graduate; lives in rural Lake Orion Township; heavy wooded area; seeks to know Christian lady over 55, living between Windsor and Toronto and Holland Marsh. No children under 20 years old. Prefer teacher or nurse. Purpose is conservative home life with companionship and travel. Send full details with photo; will be returned upon request. Write Box #4633, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

## BUSINESS

**K. BOKMA CONSTRUCTION**
Framers Barns Renovations
General carpentry
Church Street, Fenwick, ON
L0S 1C0
**(416) 892-3243**

## ACCOMMODATION

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**RATE:**
US $240 per week and up, depends on season.
**For details / reservations write:**
**P.O. Box 216, Station R, Toronto, ON M4G 3Z9**
**or phone evenings:**
**(416) 445-1359**

## HELP WANTED

# PASTRY BAKER

Mountview Bakery in beautiful northwestern BC, has an opening for a pastry baker, with European training. Excellent opportunities, salary negotiable. Growing community with Christian Reformed Church and Christian school.

Call or write:
**Mr. Peter Haagen,**
4637 Lazelle Ave., Terrace, BC V8G 1S8
or phone: 635-4025 or residence: 635-7639

## FOR SALE

Established business for sale. **Greenhouse bedding plant operation:** Private home; garage; barn; on 37 acres; 1 mile from town; potential unlimited. Call: (705) 272-3915. Cochrane, ON.

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**SEWING MACHINE STORE**: also doing alterations. Located in mall, Parry Sound, ON. Owner will train complete sewing machine repair. Price: $10,000 plus stock. Phone: 705-746-5554.

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**HOUSE TRAILER,** 24 ft. x 10 ft., at Pilgrims Rest Christian Camp on Stoney Lake, Hulls Bay. Contact (416) 293-9255.

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**HOUSE FOR SALE:** Private; 3 bedroom bungalow in Palmerston, ON. Walking distance to Chr. Ref. Church. In excellent repair. Low interest for the right party. Phone: 416-945-4624.

## COTTAGES

**Cedarholm Tourist Resort**
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**R.R.#1, Arden, ON K0M 1B0**
*Phone: 1-613-335-2058*

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**ALTON LODGES**
**1 & 2 Bedroom Clean Housekeeping Cottages**
**Family Resort**
95 metres from beautiful, sandy beach
close to fishing.
20 km. from Chr. Ref. Church
**[705] 429-2420**
**459 Mosley St., Wasaga Beach, ON L0L 2P0, Site 30, Box 8, R.R. #1**
**LEN & RITA BETTE**

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**Little Europe Resort**
Bracebridge, Muskoka
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**Telephone: (705) 645-2738**

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**Manderley Manor Resort / Motel**
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---

Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.
*For information call or write:*
**SANDY BAY COTTAGES**
**R.R.#1, Hastings, Ontario K0L 1Y0**
**Telephone: 705-696-2951**

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**Wish you were here.** *35 French students from Toronto Chr. High, accompanied by two of their teachers, visited Quebec City last May on an education trip. They are pictured here in front of Chateau Frontenac in the Place d'Armes.*

# B.C. YCF helped launch Cascade Chr. Counselling

LANGLEY, BC — Young people from the Southwest B.C. League of the Young Calvinist Federation raised $9,800 in pennies to help launch Cascade Christian Counselling Association off to a strong start.

The Association's first membership meeting was held April 27, in Langley Christian Reformed Church with a total membership of 970. Some $16,000 was collected by membership fees and donations.

The young people raised almost $10,000 through various activities such as spaghetti and pizza dinners, slave auctions, chopping wood, car washes, craft and woodwork sales put on in local churches.

Cascade director Dr. Harry Van Belle praised the young people for their involvement in the Association. Dr. Van Belle spoke about "The Place of Compassion in the life of a Christian." He

talked about individual compassion; sympathy, empathy and compassion; and communal compassion.

We all need compassion, he said. Like eating, breathing and sleeping are essential to our lives, so is compassion.

—Ann Kuipers, Fort Langley, B.C.

# Canadian RCA pastors gathered in conference

A historic meeting of 27 Reformed Church pastors and lay-pastors took place May 18-22 at Reformed Church Centre, Cambridge, ON. Only four pastors were not present.

This conference was organized because of the great diversity among our spiritual leaders and the proposals of a strategy for church growth and a five year plan of starting and funding new ministries, especially in the Calgary, Edmonton, Vancouver and Winnipeg areas.

Four pastors had been requested to write position papers concerning the present situation and the future development of the R.C.A. in Canada. Our discussions and considerations centred mainly on the points they made. At first we noticed caution on the part of several delegates who did not really know or appreciate each other's views. However, one of the most beautiful results of this conference was the sense of unity which developed in those days.

It is not possible to describe the great spiritual experience which all of us shared this week. Even those who reluctantly agreed to attend, returned home with gratitude and joy. A significant agreement was that we committed ourselves to support one another and our ministry in prayer, in accordance with Colossians 4:2-4.

We also shall promote in classis and churches the need for spiritual renewal and growth and a strategy to reach the lost with the gospel of salvation and hope as our first priority. In order to do so we are now searching for at least two persons with the gift to be Apostles in a tent-making ministry. They would promote church extension and giving toward a Canadian Church Growth Fund. We believe that in faith a $10 contribution per month per family over and above our present church budgets is possible.

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# EVENTS

## Committee for the mentally handicapped is retained

Those parents who have severely retarded children can be encouraged by the report of a study committee on "Christian Care for Retarded Persons" and by the manner in which it was received by synod.

In 1978 synod appointed a committee to see just how many there were within the denomination who could be classified as being severely or profoundly retarded. The report states that there are about 400 such children and adults.

In its enthusiasm for an effective ministry, that committee recommended to synod the creation of a 12-person committee along with a full-time executive secretary with training and competence in the field of mental retardation.

Synod's advisory committee, though sympathetic to the need, recommended that the present committee of seven continue in their work and that a part-time assistant be hired to help the committee with its work as they need him.

Synod agreed with the advisory committee and decided against a new committee with full-time executive secretary because "it was not sufficiently demonstrated how a standing committee would meet the need for improving our ministry to retarded persons, or how it would relate to the diversity of needs and resources throughout the United States and Canada."

Synod also recommended to the seminary that its pastoral counseling and leadership curriculum be strengthened in the areas of responsibility toward retarded persons and their families.

Synod further urged the churches "to identify and eliminate those barriers which hinder the full participation of retarded persons in the life of the church through such actions as:

— educating the congregation through information materials.

— encouraging training of local office-bearers.

— participating in regional programs and activities in conjunction with other local Christian organizations and churches.

— ministering to disabled members and their families through counseling where possible and assisting in obtaining legal and financial aid.

— assisting the families of retarded persons to obtain Christian professional advice on such matters as guardianship, estate planning for retarded persons, marriage and family planning, and the development of living facilities."

Many of the delegates reiterated the deaconal responsibility and that most of these concerns are local, congregational concerns. The establishment of the committee with part-time assistant is designed to provide those in need with a central office where people can go for information.

## SWIM teams prepare for summer work

The Niagara League of the Young Calvinist Federation once again has 11 young Christians who are eager to serve our Lord on three different S.W.I.M. (Summer Workshop in Ministry), fields this summer. Each young person was interviewed by the executive board and the S.W.I.M. minister, Rev. Jim Poelman, to ascertain their suitability for S.W.I.M. and to help in assigning them to a team and field where their talents and gifts can be best utilized. The chosen S.W.I.M.ers have also spent an orientation weekend together to prepare them for their particular field by helping them to get to know their team members, themselves, their S.W.I.M. field and their Lord better.

The S.W.I.M.ers will spend 5-6 weeks using, discovering and sharpening their talents while assisting a local church in their evangelism program.

The names, fields and dates are as follows:

Clinton, (Vanastra), ON: Steve Kouwenhoven — Burlington, Ron De Ruyter — Burlington, Liz Sterenberg — Wellandport, Joyce Van Geest — Grimsby, Annette Van Spronsen — Brantford.

Scheduled activities include, DUBS, group ministry at various institutions and Congregation Evangelism Training (C.E.T.), calling on people in the community. It will be held from June 26 - Aug. 8.

Louisville, Kentucky: Sandra Rustenburg — Grimsby, Teresa De Vries — Welland, Marian Kapteyn — Hamilton, Ann Veldman — Wellandport.

Scheduled activities include, C.E.T. community calling, backyard Bible story time, staffing a Bible study and witnessing booth at the Kentucky State Fair. It will be held from July 20 - Aug. 24.

The League is sending Elaine Veenstra from the Covenant Chr. Ref. Church in St. Catharines to S.W.I.M. at Pine Rest. She will be doing volunteer work there from June 15 to July 26.

All the plans and final details are taken care of except one. The Louisville team is in need of transportation to and from Kentucky. If you have an extra car or know someone who would allow the four S.W.I.M.ers to use their car please contact Arie Rowaan at (416) 957-3215 to discuss details. The car would not be used on the field.


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## CALENDAR of EVENTS

**Ontario**

| | |
|---|---|
| July 14-16 | Calvinette counselors convention, Hamilton, ON. |
| Jul. 18 | Fryske dei. Begjint de moarns om 11 ure yn Crysler Park, East of Morrisburg. Spultsjes faor jong en ald. |
| July 31-Aug. 3 | 23rd annual AACS family conference, "All the King's Players," on the place of art in the Christian life; Niagara Chr. College. |
| Aug. 20-21 | Cadet counselors convention, Niagara Falls, ON. |

**Alberta and British Columbia**

| | |
|---|---|
| Aug. 1-3 | Bulkley Valley Family Conference at Pine Crest Resort. Speaker: Rev. A. Kuyvenhoven on "Covenant Living." Phone: 604-847-3958. |
| Aug. 27-30 | Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle. |
| Aug. 23-30 | Billy Graham Crusade, Calgary, AB. |

**Miscellaneous**

| | |
|---|---|
| July 31-Aug. 4 | Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts. |
| Sept. 17-19 | International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF. |

### NEXT ISSUE

| Dated | Mailed | Deadline for classified ads | Deadline for other advertising |
|---|---|---|---|
| Fri.Jul.10 | Wed.Jul.8 | Fri.Jul.3-10a.m. | Thur.Jul.2-10a.m. |
| Fri.Jul.17 | Wed.Jul.15 | Fri.Jul.10-10a.m. | Thur.Jul.9-10a.m. |
| Fri.Jul.24 | Wed.Jul.22 | Fri.Jul.17-10a.m. | Thur.Jul.16-10a.m. |

## LET'S PLAY CHESS

Editor: Pete Layer

**THE APRIL LADDER**

| Contestants | Problems: | #868 | #869 | #870 | #871 | Sub-Total | Prev. Total | Total |
|---|---|---|---|---|---|---|---|---|
| | Points: | 3 | 2 | 3 | 2 | 10 | | |
| R. Buist (I) | | 3 | 2 | - | - | 5 | 55 | 60 |
| F. Vander Woude (II) | | 3 | 2 | - | - | 5 | 54 | 59 |
| K. Amsinga (VI) | | 3 | 2 | - | 2 | 7 | 14 | 21 |
| J. Wilms (V) | | 3 | 2 | 0 | 2 | 7 | 9 | 16 |
| H. Brouwer (III) | | 3 | 2 | 3 | 2 | 10 | (98) | 10 |
| M. Melissen (VII) | | 3 | 2 | 2 | 2 | 9 | (94) | 9 |
| H. Douma (III) | | 0 | 2 | 0 | 0 | 2 | 5 | 7 |

**Comments**

The ladder features a full slate of solvers. One excellent solution was sent in for the difficult and elusive problem, #870. The full solution is given below. No one was fooled by White's checking move in #869. Keep up the good work, climbers!

**April solutions**

#868 (Palatz) Key: 1. R-Q3, Threat: 2. R-Q1 mate or 2. R-R2 mate or 2. R-R2 ch., K-N8; 3. R-Q1 mate. Variations: 1. –, QxP ch., 2. BxQ; R-N8; 3. R-Q1 mate. 1.–, Q-B4, N4 or R6; 2. R-Q1 ch., Q-B8; 3. RxQ mate.

#869 (Ternblad) Key: 1. N-N6 check no threat.

#870 (Vemeshnuk) Key: 1. Q-QR7 threat: 2. R-N5 and 3. N-B6 mate. (2. –, B-R5; 3. NxP mate). Variations: 1. –, KxN; 2. Q-Q7 ch., K-B4; 3. Q-Q6 mate. (2. –, K-K5; R-K6 mate.) 1. –, K-Q5; 2. R-Q6 ch., K-K5; 3. N-B6 mate. 1. –, B-B7, N6 or R5; 2. NxP ch., K-K6; 3. R-Q6 mate. (2. –, K-Q5; 3. R-N3 mate). 1. –, B-Q7, 2. N-B6, K-K6; 3. R-K6 mate. 1. –, N-B5; 2. R-K6 check, KxN; 3. NxN mate. (2. –, NxR; N-B6 mate). 1. –, P-B5; 2. Q-KN7 and 3. Q-K5 mate. 1. –, P-B8/Q; 2. N-B6 ch., K-K6; 3. R-N2 mate. Try: 1. Q-B6?, B-N6 no mate.

#871 (Carpenter) Key: 1. B-K3; threat: 2. KB moves mate.

# Books

Bible Study

## Resource material to accompany the four spiritual laws

**The Discipleship Series: 1. Leader's Guide,** pb., 586 pp.; $7.95; 2. **The Discovery Group: Study Guide,** pb., 41 pp.; $1.50; 3. **The Discipleship Group, Study Guide**, pb., 91 pp.; $2.25; 4. **The Leadership Group, Study Guide**, pb., 75 pp.; $2.50; all by Campus Crusade for Christ; Here's Life Publishers Inc., San Bernardino, CA, 1980. Reviewed by Martin D. Geleynse, Dollard Des Ormeaux, PQ.

This package offers a complete and detailed collection of materials for the Campus Crusade for Christ's evangelism follow-up program. The basic tool for evangelism is and remains the *Four Spiritual Laws* booklet, followed by the *Beginning Your New Life Booklet* for basic individual follow-up.

These two basic tools are supplemented by the three groups now under review: *The Discovery Group, The Discipleship Group* and *The Leadership Group*. The study guides for these groups are very simple tools which do not make much sense without *The Leader's Guide*. This *Leader's Guide* is a massive volume in which have been compiled all the materials and guidelines necessary to run the follow-up program. One could hardly imagine a more complete and detailed guide. Nothing is left to the imagination.

The book is divided into 5 divisions. Divisions 2, 3, and 4 deal with the materials given in the separate study guides. Division 5 consists of an amazing array of appendices in which all the needed tools and materials are organized.

Division 1 is the most interesting one. It offers the methods for teaching the *Discipleship Series*, and in a second chapter we find the "Biblical Philosophy" for teaching the *Series*.

It is the "biblical philosophy" which causes the problems. Not so much because it is wrong, but rather because it is one-sided, incomplete and shallow when looked at from a Reformed perspective.

However, the emphasis on discipleship is important and the description of what constitutes a disciple is valuable. It is one aspect which we tend to overlook. In our concern for people to know Christ, we tend to overlook the need to teach them what it means to follow him and win others for the Lord.

**Evidences of faith** on the west coast, a totem pole and Christ Church in Alert Bay, BC, as they appear in *Sacred Places: British Columbia's Early Churches* by Barry Downs; Douglas & McIntyre Ltd., Vancouver, BC, 1980, (175 pp., including index). Barry Downs compiled the material in this book to record the history and the spirit of BC's churches before they would be destroyed either by the weather or developers and forgotten by their diminishing congregations. The book contains 40 colour photographs, 70 full-page black and white plates, and a large number of archival photos. Sacred Places won the 1980 British Columbia Book Award. The "How a Book is Made" exhibit at the National Book Festival in Vancouver last May featured the organization of the book material for *Sacred Places* from manuscript form to final printing and binding. Douglas & McIntyre will make the exhibit available for display throughout British Columbia. It is designed to be dismantled, shipped, and reassembled with ease.

The family

## Family handbook

**The Parents' Guide to Child Raising**, by Glenn Austin with Julia Stone Oliver and John C. Richards; Prentice-Hall Inc., Scarborough, ON, 1978; pb., 383 pp.; $9.95. Reviewed by Barbara Hudspith, Hamilton, ON.

*The Parents' Guide to Child Raising* is another book on potty training and colic with a slight difference. It encourages the parent to read the experts and then decide for himself. It draws from the experience of a wide variety of pediatricians, and presents in parallel passages their often conflicting views. It does not claim to be the last word on child rearing — a refreshing approach — but aims, rather, to present a wide scope of philosophies, so that the parent can choose the one most relevant to his own situation.

Austin, Oliver and Richards deal not only with a child's behaviour problems, potty training, diet, emotional responses to school, death, divorce and the like, but they also dedicate a chapter to "You, the Parent."

Of particular value in this section is a well-balanced and realistic discussion on the frustrations of motherhood as experienced in today's restrictive nuclear family. They show sensitivity to the problem of the unfulfilled and often guilt-ridden mother, and encourage her to work outside the home if it will make her a better mother in the long run.

But they also offer alternatives. Creative suggestions are offered on how she might run a business from her home or how she might escape from the house with the children to broaden her horizons, and their's, within the community in which she lives.

Another passage worthy of note is found in the section dealing with "Some Needs of Children." Speaking of values and the indoctrination of children, it quotes from *The Joys and Sorrows of Parenthood* released by the American Association for the Advancement of Psychiatry.

"Many parents feel that they are doing the child a favour in not presenting specific religious beliefs; or they will expose him to a number of different beliefs in the hope that he will, as he matures, pick out the ones he wants to keep. But it may well be that obscurity or permissiveness in matters of religion give the adolescent nothing to rebel against or to depend upon. It is as though he wanted something crisp and exciting to chew on and was given vanilla pudding instead . . . Often, the child's rebellion is against what he 'thought' was taught him, not what he was actually taught. Sometimes, however, his rebellion is directed against what he was taught as it differed from what was practiced. . . Many years may pass before he realizes that his rebellion was not so much against parents, church, or culture as against his own immaturity."

A chapter on "School and Learning Problems" begins on what appears to be a sensitive and insightful note. "Some children enjoy school to the hilt and face the challenges of learning with confidence and poise. Others detest school, its teachers, some of their classmates, and face learning with uncertainty, inability or rebellion." But from this significant starting point, we go downhill. Rather than questioning the institution itself and exploring education, we are encouraged by the authors to insist that children fit into the system even when school phobia with the accompanying symptoms of "headache, sore throat, loss of appetite, abdominal pain, nausea, and vomiting" result.

Learning problems, hyperactivity and bad behaviour can be treated and must be overcome so that the child can be pushed back into the system and can proceed to cope with the world. The advice here is superficial, touching mainly on the child's problem but rarely on the school's unsuitability.

A parent can flip quickly through these pages for advice when any problem arises and find a concise, thorough treatment on the gamit of childhood problems: the toddler that won't eat, sibling jealousy, sex education — when and how, allergies, colic, spoiling, discipline, and so on.

If you already have a shelf full of Dr. Spock, James Dobson and other assorted experts, there is no need to add another. But if you think you'd benefit from a well-catalogued summary of dissenting views of the subject, the *Parents' Guide to Child Raising* would be worth the money.

The family

## Re-arranging the modern family

**Prime Time Parenting**, by Kay Kuzma; McClelland and Stewart Ltd., Toronto, ON, 1980; cloth, 295 pp.; $17.95. Reviewed by Jenny Oldengarm, Harriston, ON.

Many family breakdowns occur because family members have not experienced what it means to work together as a team. The author of this book is a working mother who teaches courses in family life at Loma Linda University in California. She explains, in much detail, the methods of achieving quality time together as a family. The terms parent and primary care-giver, babysitters, are used interchangeably in the book. Presumably, the distinction is necessary when both parents are away at work and someone else actually takes on the role of parent.

As one method of promoting family unity, she suggests that "some type of family worship could also be incorporated into this time, which would probably serve to bring the family closer together." Kuzma believes in God as an important part of life, but she does not make clear in her book that a true belief in God is the very basis of our existence.

The examples given are many and tend to centre on Kuzma's experience with her own three children. It is my feeling that this family, with both parents in high profile positions, is not typical of many families in which both parents must work, not for any kind of self-fulfillment, but for sheer economic survival. The situations described in the book are frequently not too meaningful in the latter situation. However, Kuzma makes a valid argument in stating that marital harmony is basic to the happiness in the home.

*Prime Time* is worth reading for parents who are also willing to read other books on the subject of parenting. Yet they must keep in mind the author's basic assumption throughout the book, that it is quite acceptable for both parents to be working away from home.

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